

THE
Juvenile Instructor

VOL. 64

APRIL, 1929

NO. 4





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God and the Children

For Character Builders of Young America

"The Fear of the Lord is the Beginning of Wisdom."—Psalms 3:10.

Our Father, God—God of the ancient Seers—
The same today as when the earth was formed:
To Thee we render thanks and grateful praise
For all the strength of loved America.
With all earth's wealth of beauty and of song—
Majestic mountains, lovely hills and vales,
Fair trees and flowers, rivers, lakes and springs,
All birds and beasts made for the use of man—
Who should in kindness rule and govern them—
The mighty oceans with their boundless stores,
The gold and silver and all precious ores,
Sunshine and moonlight with their starry trains,
All—all earth's treasures—what were they without
Christ's "Lambs"—the Darling Children ev'ry where.
America, your children are your wealth—
Your hope, your coming glory, power and might.
Boy Scouts and Bee-Hive Girls and even Babes
So rapidly advance with rushing time,
Soon where their elders stand their place will be.
See that their preparation is most sound.
In all you teach them stress God and His Christ.
God and your children—loved America!
The joy of children is to laugh and play.
Let's join our lives with theirs and all be glad.
We teach them wisdom, let them teach us love.
We guard their footsteps, they will strengthen ours.
In all we teach let us stress God and Christ.
GOD and our CHILDREN—loved America!

—Lula Greene Richards.



THE SAVIOR HEALING BARTIMEUS

And Jesus said unto him, "Receive thy sight; thy faith hath saved thee." (Luke 18:42.)

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The Healing of Bartimeus

Most of our young friends love to read of the deeds of mercy and kindness done by the Lord Jesus when he was upon the earth; how he healed the sick, cleansed the lepers, caused the lame to leap with joy, gave eyesight to the blind, and raised the dead to a new life. How many of them have wished they could have been there to have seen his mighty works, to have heard his loving voice, and to have felt the happiness of those who were made whole at his all-powerful command!

Our frontispiece is a picture of the Savior doing one of these deeds of kindness. It is of Jesus healing a blind man, whose name was Bartimeus. The story of this gracious act is so sweetly told by the disciple, Luke, that we do not think we can do better than give it in his exact words:

"And it came to pass that as He was come nigh unto Jericho, a certain blind man sat by the wayside begging; and, hearing the multitude pass by, he asked what it meant. And they told him that Jesus of Nazareth passeth by. And he cried, saying, Jesus, thou son of David, have mercy on me. And they which went before rebuked him, that he should hold his peace: but he cried so much the more, thou Son of David, have mercy on me. And Jesus stood and commanded him to be brought unto him: and when he was come near, he asked him, saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight. And Jesus said unto him, Receive thy sight: thy faith hath saved thee. And immediately he received his sight, and followed him, glorifying God; and all the

people when they saw it, gave praise unto God."

The great mass of mankind do not believe that the sick can be healed now-a-days by faith in God. The ancient seers foretold that such a time as this would come, and they grieved to think that men would deny the mercies of the Lord. Moroni the Nephite prophet on this continent wisely enquires:

"And who shall say that Jesus Christ did not do many mighty miracles? And there were many mighty miracles wrought by the hands of the apostles. And if there were miracles wrought then, why has God ceased to be a God of miracles and yet be an unchangeable Being? And behold I say unto you, he changeth not; if so he would cease to be God: and he ceaseth not to be God, and is a God of miracles. And the reason why he ceaseth to do miracles among the children of men, is because that they dwindle in unbelief, and depart from the right way, and know not the God in whom they should trust."

In this day, the Lord, in a revelation given to the prophet, says:

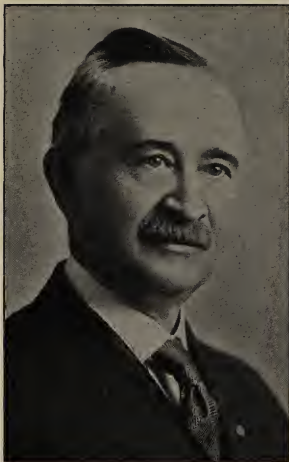
"And whosoever among you are sick, and have not faith to be healed, but believe, shall be nourished with all tenderness, with herbs and mild food, and that not by the hand of an enemy.

"And the elders of the church, two or more, shall be called, and shall pray for and lay their hands upon them in my name; and if they die they shall die unto me, and if they live they shall live unto me.

"And again, it shall come to pass that he that hath faith in me to be healed, and is not appointed unto death, shall be healed.

The Passing of Elder Charles B. Felt

It was a great shock to the members of the Deseret Sunday School Union Board when news of the death of their beloved fellow member, Elder Charles B. Felt, was brought to them. While Brother Felt had undergone a critical operation some time ago, he had meas-



urably regained his health and was performing regular Board work in attending meetings and Stake Sunday School conventions. In fact, the very Sunday previous to his death which occurred March 1, 1929, in company with Elders George D. Pyper, T. Albert Hooper and Gerrit De Jong, he attended a Sunday School Convention of the Nebo Stake of Zion, held at Payson, and did valiant work in the cause he so much loved. Besides presiding in the Kindergarten, Primary and Church History Departments, at that Convention, he led the discussion in several of the topics and gave the last instructions of the day, his subject being "What a

Teacher Should Do for Himself." It was on the return trip home, by automobile, that the illness began which had such a sad termination.

Elder Charles B. Felt was born in Salt Lake City, January 13, 1860. As a messenger boy, only thirteen years of age, he began his business career, in the employ of Gilmer and Salisbury, who had large mining interests in the intermountain region, and operated the "Star Route" stage lines throughout Utah, Idaho and Montana. In those rough pioneering days Brother Felt had many thrilling experiences which it is hoped he has preserved in his diary. O. J. Salisbury later became the successor of Gilmer and Salisbury and upon his death his sons continued the business of their father. That Charles B. Felt was a loyal and faithful employee, is shown from the fact that he continued with the Salisbury interests from his first day's work until the time of his death. In honor of this faithful service, his employers named their beautiful building on Main Street, Salt Lake City, the "Felt Building."

He filled a mission in Great Britain in 1880. After his return he became interested in Sunday School work. He was superintendent of the Seventeenth ward Sunday School, stake Sunday School superintendent of Salt Lake stake, and had been a member of the General Board of the Deseret Sunday School Union since 1908. He was always an active, enthusiastic member of the General Board, never shirking any responsibility. He was either directly or indirectly responsible for many of the successful methods now used in the Sunday Schools. He also took an active interest in civic affairs and in 1906 was elected City Auditor on the Democratic ticket.

He married Georgina Spencer, daughter of the late Daniel Spencer in 1884. She, with the following children, survive: Mrs. Bessie Felt Foster, Mrs. Naomi Felt Chatfield, Spencer P. Felt,

Mrs. Georgina Felt Richards, Edwin S. Felt, Mrs. Margaret Felt Hopfenbeck, Milton S. Felt and Mrs. Helen Felt Simmons; three brothers, George F. Felt, D. P. Felt and N. H. Felt and a sister, Del Felt Young; and twenty-two grandchildren.

Impressive funeral services were held in the Eighteenth Ward, Sunday, March 3d, the building being crowded to capacity. The casket and the pulpit were covered with beautiful flowers and the musical exercises under the direction of Elder Edward P. Kimball of the General Board were of the highest order. The opening prayer was offered by President Nephi L. Morris, and the benediction by Bishop George S. McAllister.

The speakers were Elders George A. Smith and David O. McKay of the Council of the Twelve.

Elder George A. Smith said in part:

"My acquaintance with Brother Felt began more than fifty years ago. Even as a child he had a great influence for good over me. He and his Brother George were members of the 17th Ward Sunday School and he was an example of which all might be proud. To my mind he was the most qualified Sunday School man I ever knew. He was among the first to start the graded Sunday School lessons and wrote many of them with his own hand. I remember when he suffered considerably with headaches, but noticed that he never allowed that to stop him from performing a duty. He worked when and where he was asked to serve. I never knew a more polished gentleman; modest and unassuming; never pushing himself forward, but when there was anything to do he did it.

"Sister Felt, his devoted wife, was always willing to bear her part of the burdens of life; always willing to take her part. Though Brother Felt has written his name high, without Sister Felt he could not have accomplished so much, and in his honor she justly shares."

Elder David O. McKay said in part:

"The teachings of the Church found an echo in the heart of Charles B. Felt. He exemplified the teachings of our Lord and Savior and by his life gained the love of his fellow men. If his children would contribute to his happiness, they will follow the example of their worthy and illustrious father, for the pathway that he trod

leads directly to the Kingdom of our Father in Heaven. He was a safe adviser. Large corporations listened to his counsel. His old associates who have gone before will wait for him. With all my heart I bless this good family. I am grateful for the sweet companionship of our dear departed friend. A giant has fallen among the servants of the Lord. At home and abroad he was an honor to his family, the city, state and nation. He was a faithful follower of the Lord Jesus Christ and exemplified the teaching: 'Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven.'

"The presence of the General Board, the High Priests of this Ward, this audience and thousands testify that Brother Felt's light has shone among men and that his father in heaven has been glorified. Every flower has its own perfume, every star is own light, every man his own influence. Brother Felt's influence and character radiated that which leads to the good, the true, the beautiful. He belongs to heaven."

Superintendent McKay then read a letter of sympathy sent to the family by the Deseret Sunday School Union Board from which the following is taken:

"To his two great loves—his family and his God—Brother Charles B. Felt was ever true. His life was beautiful, soft and constantly glowing with a magnetic warmth and he held it high where all might see it and feel its glow.

"In his gentle and watchful way he tended the sheep of the Master. Student, officer, teacher, stake board worker, stake superintendent—for forty years he worked in local and stake Sunday School service and now for more than twenty years he has served all the children of the Church as a member of the General Board.

"It has been a privilege to work with him. Never was friend more constant, nor companionship more sweet. To his leadership has been entrusted the framing of many of the weightier policies of the Board. He excelled in that leadership. Never once did he fail. Always was he on time and completely and thoroughly prepared.

"To the last he was living and dreaming and planning his Sunday School work for the children. He went away peacefully, smilingly—with a concourse of angels in chorus singing the Sunday School songs that he loved."

The dedicatory prayer at the graveside was offered by Bishop Joel Richards.



COCOANUTS: AN EXPORT FROM PANAMA

Man's Friend, the Cocoanut Palm

By Dr. Harold L. Snow

"He who plants a cocoanut-tree plants vessels and clothing, food and drink, a habitation for himself and a heritage for his children." This is a native proverb which contains a literal truth, for the sap, the nut, the husk, the bark, the leaf, and the wood of the cocoanut-palm are all used by the natives of the tropics in a variety of ways.

Cocoanuts grow near the seashore of tropical lands of both hemispheres. They are thought to be native to tropical South America from which place early tribes of people carried them west to the South Sea islands where they grow abundantly. They are common also in the West Indies, Ceylon and parts of India.

From cocoanut-palms the native makes a home of "porcupine wood," the trunk of the tree which has a beautiful grain and is sufficiently durable for native purposes. The

rafters he makes from leaf-stalks and a picturesque thatched roof from cocoanut leaves. He can cover the floor of his house with matting made from the coir, and the same fiber will supply him with clothing, cordage and fishing lines. Brooms and brushes are made from the ribs of the leaves while the old leaves are used for making buckets. As additional decorations for the little home, the native uses fans and artistically carved cups made from the nuts. Sea-going canoes are also made of rough, pliable planks of cocoanut-wood, grooved to fit and stitched together with coir twine.

Both the green and the ripe cocoanuts are used for food and the milk from both is an excellent thirst-quencher. The native also uses the cocoanut oil, which he obtains from the ripe nuts, for frying his food and making soap and candles. The terminal bud of the palm is cooked and

enjoyed as "greens" of a particularly delicate deliciousness. "Tuba," a famous beverage, is obtained from the sap of the palm. It is very sweet, containing about fifteen per cent sucrose. This is sometimes converted into vinegar and sugar, while in the East Indies, it is a common source of yeast.

In Panama City, a favorite drink served at soda fountains is the cocoanut milk. The green cocoanut, fresh from the tree with a hole cut in the top, is placed before the customer, and he is given straws through which to drink the clear, sweet, slightly bitter and yet thirst-quenching beverage.

There are four principal ways of obtaining the cocoanuts from the trees which, in most cases, are fifty to a hundred feet in height. One may wait for the ripe cocoanuts to fall to the ground. Fortunately for the native population, the nuts rarely fall of their own accord except at night when the heavy dew loosens

the "seal." Another way is to cut the nuts loose by the aid of a curved knife which is attached to the end of a long bamboo pole. The natives climb the palm to cut the nuts, but



THE BEACH—PANAMA

this is dangerous even for the expert barefooted native, and each year many fall to their death. A fourth way is by the use of trained monkeys that climb trees, pick the cocoanuts and drop them down to the natives below.

Trees

By Grace Ingles Frost

Trees—
Wonder lives,
I know not when to me
You are most lovely—
When I see you leaf-clad,
Or when stark;
In sheen of sun,
Or shrouded by the dark;
When birds trill
In your boughs
Their lullabys,
Or when the North Wind
Pierces you with sighs;
But, you most poignantly
Appeal to me,
When you denuded stand
Majestically
Beneath a cold blue sky;
Your dark forms
Shown in silhouette
Against flakes from on high,

That clothe
With robe of purity
The earth,
And long have shriven you,
O trees,
For magic spring's rebirth.

Trees—
Wonder lives,
Arising from the sod,
Deep rooted;
How you strive—
Higher and higher
Extend your arms to God!
O, every tree,
To me you are a friend
That shelters me,
That beckons me,
By a strength sublime,
To share with you
In progress
Of your Heavenward climb.



THE MAMMOTH CRYSTAL PALACE, LONDON

Little Adventures in the Crystal Palace

By John F. Cowan

Ever since when I was a lad and father subscribed for *Leslie's Illustrated Weekly*, I have carried in mind a picture of that vast twenty-four-acre glass building that Prince Albert had erected to house the first World's Fair, in London. Never had I a lively hope of actually seeing it.

But here it stood, "as big as life and twice as handsome," as I neared the end of my ride on top of a London bus, seven miles out to Sudenham—the English pronounce it "Sud'n'm."

On approaching near, I at once began to feel the need of more adjectives to describe its size—"huge," "enormous," "gigantic," seemed too weak. I wanted stronger words. It stands within a park of about 200 acres, in which one may walk twenty-two miles in paths.

The exterior view gave me a thrill I shall not forget. A mass-meeting had been announced on the plaza at the top of the steps leading to the main entrance. This plaza is so spacious that thousands of people assembled on it appeared like a handful of ants on the floor of a large room.

When I entered the Palace I ex-

pected to find one large hall; but after walking what seemed the better part of a mile from the turnstile—fully a mile I think, as one enters from the Southern Railway station—I had my second thrill of adventure at finding that the central hall, seating 7,000 to 8,000, was but a mere fragment of the whole. Later I explored half a dozen other halls, some as large as our great churches or theatres, and scores of handsome waiting-rooms, cafes, retiring-rooms—one built expressly for Queen Victoria and her royal consort. Besides there were spacious museums and offices, and great open spaces along the transept. In fact, my greatest surprise was to find that this vast Crystal Palace, now again owned by the government after having been disposed of to a syndicate that moved it from its original site, Hyde Park, has within it a magnificent collection of museums, some rivaling certain departments of the British Museum, and galleries of sculpture, paintings and tapestries superb and rare.

One may roam for hours, as I did, in numerous corridors, each capacious enough for an ordinary city museum.

In the Egyptian section, alone, there are more mummies, coffins, tombs, sculptures, hieroglyphics, colossal statues, than one has ever seen in a lifetime, unless singularly fortunate. I was amazed at the vast wealth of curious and interesting treasures.

Nor was my sensation of adventure without its little ripple of amusement. For instance, there sat a colossal figure of Satan on a white marble throne. He was pictured as a smiling youth, with horns, hoofs, a wicked-looking Dantean pitchfork, and a serpent and a mischievous-appearing goat beside him.

Near him was another group representing Cain and his family, mourning the hated brand on his brow. Between these two pieces inadvertently reposed one of the red rubbish carts used for collecting refuse in the building. It was a cutting bit of irony by way of suggesting cause and effect.

In a gallery at the far end of the long transept, among statues of early English kings, were the two Hanoverian Georges who made trouble for the American colonies, and, intruding on royalty was a glaring card advertising the famous "Dutch Cleanser" of our kitchens. Too late to help the Dutch kings cleanse their policies.

But immense space, and a profusion of copies and plaster casts of the world's most famous in art—sitting in one spot I counted six life-size Venuses—were not the only elements of adventure. In glass cases, scattered among fountains, flower gardens and tropical trees, were models of American locomotives, steamship engines, a



CRYSTAL PALACE—TRAM TERMINUS

full-size Corliss stationary engine, left-overs from some exposition. Near them, in jarring contrast, was a colossal bronze camel with desert riders on its humps. In the rear portion of the central assembly hall was the great pipe organ—a little world in itself is the Crystal Palace.

In front of the choir loft below the organ I enjoyed another adventure—hearing David Lloyd George, James Ramsay MacDonald, both ex-premiers of Great Britain, the Lord Bishop of London, and other distinguished speakers from various parts of the world. And afterwards I experienced the adventure of interviewing the first two of the trio named, and securing their autographs.

This famous Crystal Palace, has been the scene of hundreds of public gatherings, great and large. The latest of this kind was the great "Victory Exposition" held in 1920, to commemorate the close of the War. Its acres of glass are eyes through which the whole world has been on exhibition.



VIEW OF CRYSTAL PALACE AND SURROUNDINGS

What Scripture Has Influenced Me Most

By Annie Wells Cannon, Member of Relief Society General Board

The Christmas after I was ten years old my father gave me a New Testament. It was quite a large volume, with clear bold type, but without pictures.

Naturally a child of that age might have preferred a story or a picture book; but because my father, for whom I cherished great reverence and love, gave me this book, I felt it my duty to read it.

It is true the first chapter of Matthew rather discouraged my good

ter. I was particularly impressed with the Sermon on the Mount, including the Lord's Prayer, with which I was already familiar through the teaching of my dear mother. But the whole story of the Savior, as told in the Gospels, held me entranced, and it has been to me, from my childhood through all the years, an inspiration and a guide.

It is the story which above all others has helped me to appreciate literature, art, and music; and it is the story above all others which has helped me to differentiate between the false and the true in these things. This early knowledge of Christ's mission on earth planted in my soul a faith in His divinity not to be shaken by any argument or theory in later years presented to me; in other words, it meant Testimony.

The life of the Savior forms the theme for so much of the world's art, that one who has learned the true story in early life, acquires thereby a power of discernment and knowledge, not enjoyed by others, in passing judgment and criticism. It enlarges life's opportunities and enriches its pleasures. When in the velvet voice and rhythmic accents of a Julia Marlowe, or some other dramatic artist, I hear Portia's plea for mercy in the trial scene of *The Merchant of Venice*—"We do pray for mercy! and that same prayer doth teach us all to render the deeds of mercy," the Master's prayer repeats itself in my mind. In the glittering throng of a crowded theatre, listening to a human Shakespeare, I can close my eyes and picture the glorious figure of the Lord teaching to His disciples the doctrine of love: "Forgive us our trespasses as we forgive those who trespass against us." When I read *Ben Hur*, I am thrilled, not nearly so much by the chariot race, or the



MRS. ANNIE WELLS CANNON

intention. That chapter traces the genealogy of Jesus from Abraham to Joseph, and it was not until much later in life that I sensed the true value of it. Still, dutifully and industriously, I read on and on, not missing a chap-

proud and richly caparisoned Roman horseman, as by the story of the multitudes of lame and halt and blind and the poor lepers following Jesus along the way, healed by even the touch of his garment, as he perceived that "virtue had gone out of him." *The Prince of the House of David, The Wandering Jew, Tarry Thou Till I Come, The Inside of the Cup, The Prince of India*, and the many books founded on this sublime subject have only made me feel more deeply than ever the simple beauty of the exquisite story as told in the Gospels.

In the world's art galleries, too, the most beautiful, and at the same time the most tragic pictures are those depicting the life of Christ. Had I not learned, as a little child, his wonderful story, I should not have wept when I first looked upon Guido Reni's *Ecce Homo*, that small but marvelous picture of the head of Christ pierced with

the crown of thorns until the blood splatters the brow and courses down the cheek, the sadness in the eyes denoting inexpressible sorrow for an unbelieving world.

It is the same with music, also. When I hear the inspiring strains of Handel's *Messiah*, I am thrilled all through the rendition and uplifted, not alone by the magnificent and sonorous harmony, but by the picture these notes bring to mind, a picture of divine majesty, who walked the humblest among men.

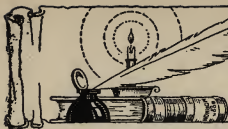
Finally, when as every day I pursue life's way, and take up my humble daily tasks, I read again in memory my childhood's favorite book, wherein is contained the sweetest of all stories. And as I think of Him, I praise my Heavenly Father that my earthly parents knew the value of the scriptures to a little child.



UNION MEETING OF DISTRICT OF BERLIN, GERMANY

The Sunday School work is progressing very satisfactorily. An average of a hundred officers and teachers are in attendance every month and the work is conducted exactly as at home. Every department is supervised by local talent.

Mission Supt., when picture was taken, M. Elmer Christensen; Present superintendent, Arthur Gaeth.



EDITORIAL THOUGHTS

JUVENILE INSTRUCTOR

Organ of the Deseret Sunday School Union

PRESIDENT HEBER J. GRANT, EDITOR
GEORGE D. PYPER, ASSOCIATE EDITOR
ALBERT HAMER REISER, BUSINESS MANAGER

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SALT LAKE CITY, - - APRIL, 1929

The Doctrines of Spiritualists

Have the spiritualists any well defined doctrines? Hitherto the idea of spiritualism was confined to a relationship between the living and the dead. Of late years a considerable number of eminent men, writers and scientists, have entered the ranks of the spiritualists who are now striving to propagate their belief among the inhabitants of the earth. It is well known that doctrines are necessary in order to gain

converts to any belief which at all affects the hereafter. When such men as Sir Conan Doyle and the great scientist Sir Oliver Lodge, announced their belief in spiritualism, their prestige gave a great impetus to a creed which suddenly became popular by reason of its eminent recruits. Spiritualism, or to use the more popular word, Spiritism, has grown wonderfully throughout Europe. The recent war gave a mental picture of the growing belief by reason of its enormous separation of the living and the dead. Public manifestations of spiritualism have not been so frequent or so general in the United States as they have been on the continent of Europe. The great men of England who have adopted the creed have had a wonderful influence on the minds and thoughts of people who apparently cared more for popularity and intellectual fashion than they cared to acknowledge. Authority and leadership are among the most powerful influences of human life. Spiritualism, heretofore, has been without either. It has now acquired a considerable leadership, though it is without marked authority.

It is just now difficult to see how spiritism is to take on a force of authority in belief. The eastern nations of Europe are much more mystic in their belief and practices than are the more materialistic nations of the West. A few years ago there was a conference of spiritualists at Liege, Belgium. Mr. Conan Doyle took a prominent part in the discussions at this conference and that spiritualism might become a prominent world belief for propaganda it was necessary to give it one or more doctrines. Delegates from eastern Europe favored as a belief the transmigration of the soul, but transmigration of the soul was never in the enjoyment of any favor among the Protest-

ants of the West. A compromise between these two sections of Europe was reached by the announcement that spiritualists had accepted the doctrine of immortality of the soul. Such a single doctrine would be more acceptable to those of the Protestants who disregarded and disbelieved so many teachings of the bible.

Recently Sir Oliver's wife passed away and the noted scientist publicly announced that he expected his beloved companion to communicate with him. Her survival after death, he said, was a great comfort to him. He did not, however, expect to hear from her probably for a month because "she must have time to become accustomed to new surroundings."

The doctrine of the immortality of the soul has been established since the days of Adam. The Savior Himself exemplified it in His resurrection from the dead. It seems surprising, but true, that many will not listen to the voice of God, but when a so-called scientist speaks they become followers.

Abstract atheism has been growing more and more unpopular throughout the world, but where will spiritualists get their authority for immortality unless they go to the Bible for belief, and that would involve the authority of Christ which has of late years been generally discredited. To believe that Christ spake with authority which was binding on others, is quite different from the belief that Christ was a good man and a great reformer.

"Seven Minutes in Eternity"

An unusual contribution is found in *The American Magazine* for March. It is written by William Dudley Pelley, under the title of "Seven Minutes in Eternity." In this remarkable article which is published as a true story, Mr. Pelley relates how, while in his cabin in the Sierra Madre Mountains, near

Pasadena, California, he passed from mortal life and spent seven minutes in eternity. He tells of his experiences in the Spirit World; how he talked, walked and mingled with those gone before, and of the divine peace and happiness enjoyed while in this place. His condition, as described, was somewhat comparable to the state referred to in the Book of Mormon (Alma 40:11 and 12):

Mr. Pelley tells of his previous life's philosophy. He was a Bolshevik against every authority — especially against religious authority, believing that one had to ferociously fight for everything he got in this world, and that death ended everything. In the midst of this complex state of mind, came the remarkable experience chronicled by him, which, he says, changed him physically, mentally and spiritually.

Mr. Pelley gives a dramatic recital of how his physical regeneration came about. He had been in the habit of smoking a dozen cigars a day, "lighting one from the butt of the other." Soon after his "seven minutes in eternity" he was about to light a cigarette when a voice which he says was as gentle as any worried mother would caution a worried son, said—"O Bill, give up your cigarettes." He threw the cigarette away. Next morning he reached for his tobacco tin to fill his corn-cob pipe, when it was knocked from his hand by an unseen force. The same power caused him to shut down on coffee, tea, alcohol and meat, all of which he gave up without the slightest inconvenience, resulting in a complete change in his physical health. He had a bodily re-birth.

Whether the story told in *The American Magazine* is truth or fiction, it is a thrilling and fascinating account of a man's regeneration, a strong reinforcement of the Word of Wisdom, and well worth reading.

SIGNS OF THE TIMES

BY J. M. SJODAHL

IN WASHINGTON

Every time I cross the Continent, from Salt Lake City to the Atlantic coast, I am overwhelmingly impressed with the magnitude and the grandeur of this country. Here you travel hour after hour, day after day, and still you are in the same country. The same language is spoken, the same kind of money is current, the same high grade of civilization is in evidence everywhere, and you never have the sensation of being a stranger in a strange land. It is wonderful!

And then I contemplate what a still wonderful thing it would be, if we, the American nation, as Moroni of old, would dedicate this great land with its majestic mountains and inviting valleys, its seemingly boundless fields

and plains, its lakes and rivers, its forests, its magnificent cities and villages with their millions of precious souls, to the Lord and His service. The earth is the Lord's and its fulness, for He created it, and He is redeeming it; but this part of the world is, in a special sense, His inheritance, choice above all lands. The evidence of this is seen everywhere in the Capital, which is America in miniature; in its monumental buildings and historic monuments, its collections of relics from the past and objects of arts and scientific achievements, and above all, in the operations of the different branches of the government machinery, created by a divinely inspired document as a pattern for all the world.

INAUGURATION DAY

The press has given full reports of the ceremonies and proceedings of inauguration day, when President Herbert Hoover took the oath of office and began his four-years' term in the exalted office first held by George Washington. It is estimated that at least 100,000 persons, notwithstanding the rain and chilly atmosphere, heard his address and watched the parade of soldiers and sailors.

In his inaugural address, President Hoover laid great stress on law enforcement as one of the problems which he proposed to endeavor to solve. He said he recognized the complex nature of it. He did not suppose that the contempt for law, prevailing in some places, was due to prohibition, except as the tendency of disrespect for one commandment breeds disrespect for others. He proposed the appointment of a commission for the purpose of investigating the entire subject, in order to enable the government to deal with it intelligently and effectively.



PRESIDENT HERBERT HOOVER

Undoubtely, this is the great problem of the day, and every lover of America and believer in its future destiny will support the Hoover administration in the endeavor to solve it. On law obedience, and, consequently, law enforcement, the future of the country depends.

Previous to the inauguration of



VICE-PRESIDENT CHARLES CURTIS

President Hoover, a scene of indescribable impressiveness was enacted in the senate chamber, where Vice-President Curtis and the newly elected senators were installed in their respective offices. On the floor of the Senate were seen, besides the senators and members of the house, President Coolidge and President-elect Hoover, the members of the Supreme Court, the foreign representatives in Washington in their monarchical and imperialistic glory, or republican simplicity; and a few distinguished guests. The galleries were filled to their utmost capacity, and among the ladies present were Mrs. Coolidge and Mrs. Hoover, who occupied seats side by side, and Mrs.

Dawes and Mrs. Gand. Quite a few visitors from Utah, both ladies and gentlemen, were seen in the galleries. Among these were Mrs. Ariel Cardon, a daughter of Senator Smoot; Mrs. Harold Smoot, a daughter of President Nibley; Mr. and Mrs. Reuben Clark, Mrs. George Sutherland, and Mrs. Wm. King. To all it was a pleasing sight to see the newly re-elected senator from Utah, accompanied by his senior confrere, slowly proceed to the platform of the vice-president and there, with others, make a solemn covenant to perform the duties of his office.

Utah, I may say, is fortunate in its congressional delegation in both chambers. Its senators and representatives are highly respected in Washington, for their intelligence and devotion to duty, and they have innumerable friends.

THE VICE-PRESIDENT

It may interest you to know that the Vice-President, Mr. Charles Curtis is a grandson of an Indian woman of the Kaw tribe and that Senator Reed Smoot paid a glowing tribute to his ability and integrity as a member of the Senate.

In the auditorium in the evening, where a charity ball was held, eight thousand persons crowded the festively decorated hall in order to pay homage to Mr. Curtis. Passing through double lines of sailors, soldiers and marines, he smilingly made his way to the stage, where 26 governors with their staffs had been seated under innumerable flags. A stirring ovation was accorded him by Indians present, who rent the air with genuine Indian yells, in appreciation of the position attained by one of their own blood. Chief Roaring Thunder appeared on the stage and rendered a stanza of "The Star Spangled Banner" with pleasing baritone, and was cheered emphatically.

The scene in the Auditorium during the ball was one of bewildering brilliancy. Navy and other military of-

ficers of high rank seemed to be in charge, and uniforms were seen every where, in harmony with gorgeous evening gowns.

The tickets were \$10, or \$15 a couple, and \$1.00 for a program.

The Vice-President having Indian blood in his veins and being adopted by the Kaw tribe, it is conceivable that we may, in case president Hoover should go on a journey abroad, have an Indian for president at least temporarily.

AN IMMIGRATION QUESTION

The immigration law now in force has a paragraph which stipulates that from July 1, 1927, the quota for the various foreign countries interested shall be computed on the basis of the origin of the American people. In 1927, however, the operation of that statute was suspended one year because of the admitted difficulty, not to say impossibility, of giving to that calculation any degree of scientific accuracy. In 1928 it was again suspended for a year, presumably because of the effect the application of the law might have on the presidential election returns. This year congress has been reluctant to give further time and consideration to the question, but, finally, on Sunday, March 3, the house of representatives decided, 190 to 152, to suspend the law again for a year. This was done in deference to President Hoover, who, in his speech of acceptance, declared himself opposed to the national origin clause, and received many votes on that statement.

The house having passed a resolution for postponement, it was up to the senate to act. That body convened Sunday morning for the purpose of considering the matter, but suddenly Senator Robinson from Ar-

kansas, the defeated vice-presidential candidate, almost forced the Senate to take a recess till Monday, because his conscience would not permit him to do legislative work on a Sunday. He obtained 38 votes for recess, it being a nice sunny day, while 37 opposed him. By one vote the Senate refused to hear a plea for a just reapportionment of the quota.

The following day, March 4, the house resolution was read in the Senate. Senator Reed of Pennsylvania objected and read telegrams from labor union leaders in support of his anti-immigration stand. That leaves it with President Hoover to proclaim an enactment to which he has declared himself opposed, unless, indeed, he should be able to find, before April 1, next, some valid legal reason for not issuing the proclamation.

I wish someone would inform Senator Reed of Pennsylvania, Senator Robinson of Arkansas, and others, of the fact that nobody objects to the restriction of the total immigration to 150,000, or any other number, however small. To do so may be a bad economic policy, but that does not enter into the discussion at all. The objection is founded on the fact that the national origin basis of calculation cuts down the German, Scandinavian and Irish immigration, while it increases that of other nations without any just reason whatever. A nation, the objectors say by way of illustration, which has given this country such men as John Morton, John Erickson, and Charles A. Lindbergh is entitled to as much consideration as any other European nation.

However, nothing is settled until it is settled right, and it is to be hoped that the final solution of this question is yet to come, in the interest of justice, good will and harmony.

General Summerall says: "Desire for peace does not insure it." No, and desire for a meal doesn't satisfy hunger; but it does start you toward a restaurant.—*Cincinnati Inquirer*.



General Superintendency, David O. McKay, Stephen L. Richards and Geo. D. Pyper

Superintendents' Department

Prelude

Slowly with expression.

TRACY Y. CANNON.

SACRAMENT GEM FOR JUNE, 1929

While of these emblems we partake,
Dear Lord, we think of Thee,
And of Thy wondrous sacrifice;
That all men might be free.

(L. D. S. Hymns, No. 367)

Postlude

Note: Instructions concerning the practice of Prelude and Postlude may be found in the Choristers and Organists' Department.

CONCERT RECITATION FOR JUNE, 1929

(John, Chapter 15, Verses 12 and 13)

This is my commandment, that ye love one another as I have loved you.. Greater love hath no man than this, that a man lay down his life for his friends.

TEACHER-TRAINING PLAN

All stake superintendents are especially charged with the responsibility of seeing that all Sunday School workers are made acquainted with the teacher-training plans as presented in this number of the *Juvenile*. They are asked to read and explain the plans at the meeting of the stake board following the appearance of the April *Juvenile*. They are urged to get into immediate touch with the stake teacher-trainer that he may get in contact with the ward trainers by phone or letter in advance of the April Union Meeting. They are requested to take a few minutes at the April Union Meeting to explain to the entire assembly what is contemplated and to ask for the full co-operation and support of all Sunday School workers to the plan.

All ward superintendents are charged upon receipt of the April *Juvenile*, to acquaint all local Sunday School workers with the plan and to see that the necessary facilities are provided to put it into immediate operation. They are asked to call the ward trainer that he in turn may make the necessary assignments, also that he may get the trainees to the April Union Meeting.

TWO AND A HALF MINUTE ADDRESSES

Subjects for June

2nd. Why I believe in making the Sabbath a day sacred and distinct from the other days of the week.

9th. Why I believe in

- a. The value of strong convictions.
- b. Being tolerant of the convictions of others.

16th. Subject to be chosen by local superintendency.

23rd. Why I believe in cultivating an attitude of cheerful obedience.

30th. Subject to be chosen by local superintendency.

Entitled to the Best Thought

The Sunday School as an institution is of so much importance to the Church, and of so much worth to the best thought and the best effort of the best men and women; no one can be so high in the world's esteem, so honored with the world's dignities, that it would belittle him to be a Sunday School superintendent. In such a position there is the widest scope for the use of all the ability any good man may have.

—S. S. Executive.

A GOOD RECORD

Superintendent V. J. Bird, of the Utah Stake sends us the following list of the members of the Provo Second Ward, 55 in number, who were not absent at all during the year 1928. The record of each shows that some have not missed for several years. The figures indicate the years attending without a single absence except where noted.

Park B. Andreason (5), Ralph Anderson (1), Blain Anderson (3), Helen Christopherson (1), Mary Merth Dahlquist (6), Ruby Freshwater (1), Leola Freshwater (1), Berthelda Farrer (1), Dea Frazer (1), Orval Gale (4), Gladys Groneman (4), Grace Groneman (5), William Goodman (2), Annie Hawke (2), Nedva Hansen (2), Carl Johnson (1), Curtis Johnson (5), Ronald Johnson (5), Billie Jones (1), Fay Jones (2), Fawn Jones (4), Supt. Leo J. Knight (3), Reva Knight (1), Fay Knight (6), Leo K. Knight (3), Dean Knudsen (1), Glen Knudsen (1), Westley Knudsen (4), Athena Knudsen (1), Leo Kavachevich (1), Clayton Liddiard (4), Sterling Lewis (5), Grant Madsen (1), Preston Liddiard (3), Agnes Madsen (1), Lyman Madsen (1), Leonard Madsen (1), Wanda Maxfield (4), Pina Maxfield (3), Hazel Millett (1), Harold Millett (1), Marion Olson (1), Bertha Olson (absent once in 8 years), Albert Olson (3), Ralph Olson (1), Ardith Olson (2), Keith Phillips (1), Robert Phillips (1), Paul Phillips (1), Edna Rodebeck (1), Melba Scott (absent once in 6 years), Harrison Scott (4), Elmo Scott (1), LeRoy Westphal (3), Genieal Vincent (2).

"Why I Believe We Should Have
Reverence for the House
of the Lord"

(Two and a half minute talk by Seth Lloyd, Richards Ward, Granite Stake)

I have been asked to speak on the subject "Why I Believe We Should Have Reverence for the House of the Lord," or in other words our chapels. I believe we should have reverence for the house of the Lord because we can show our Father by being reverent that we appreciate our many blessings which He gives to us. Our Heavenly Father has given us life, beauty, knowledge, love, and membership in His Church. Isn't it proper that we should show our appreciation by being quiet and sincere while we are in His house?

Who would think of going into a friend's home without conducting himself properly and in a respectful manner?

We are blessed with the opportunity of paying a visit to the House of the Lord once every week, if not more. His servants are always waiting to receive us and teach us of things that we should know. Isn't our Father hospitable and thoughtful of us to always keep servants to lead us through the path of life and show us into every nook and corner of life that we might learn to live better and stronger from day to day?

Our Father gladly opens unto us these opportunities and all that he asks in return is that we shall come to His house to accept these blessings. How can we show our appreciation for these privileges more than to conduct ourselves in a pleasing manner while we are here.

When a person receives a gift, it is customary for him to thank the person who gives him the present. We can give our Father joy by putting into practice that which His servants teach us and this will show that we are thankful.

Each of us should show reverence so that we might set an example to other friends that are with us; for this will remind them that it is a privilege to enter the house of the Lord. By example, we can teach much better than in any other way.

Whatsoever you find to do,
Do it, boys, with all your might!
Never be a little true
Or a little in the right.
Whatsoever you find to do,
Do it well with all your might:
Let your reverence be true.
Prayer, my lad, will keep you right.
Act in all things,
Great and small things,
Like a Christian gentleman.
Steadfast ever,
Fail you never,
To be thorough as you can!

May our Heavenly Father help me to find my place and always be mindful of His blessings and in return for my great debt to Him—let me be reverent.

SUNDAY SCHOOL NEWS

On The Towers of Zion.

All is Well! The watchmen are on the towers of Zion.

From reports of attendance at recent Sunday School Conventions:

"Attendance Representatives of the Priesthood 60%, Attendance Sunday School Workers 40%."

Another report:

"Attendance Priesthood 78%; Sunday School 53%."

Another report:

"Priesthood—accounted for 100%.

Present 92%. Sunday School—accounted for 100%. Present 96%.

The watchmen are on the towers of Zion!

Cheerful in Spite of Barriers.

"The Daniels Ward lies scattered in the hills up the Elkhorn Canyon. The Bishop of that Ward spent Saturday pulling his car out to a point where it could be driven on the road. Then Sunday morning he brought the three members of the Superintendency by team to where the car was, brought them into Malad and Sunday night they would go back with the car to where the team was left and drive in home. He will spend Monday pulling his car back home. He was very cheerful about the whole trouble." (?)

Distance Lends Enchantment.

"As we came into the building where the convention was to be held, we found a group of Sunday School workers warming themselves at the radiators. Since it was not unusually cold, I commented upon the necessity for hugging the radiators, but was told that these people had driven 40 miles from Rockland through the nippy Idaho ozone to attend the Convention." (From report of Pocatello Stake Convention.)

To the Rockland folks distance apparently is no deterrent, but rather an added attraction to attendance at Convention. Or is it a matter of "the longest way round" being "the sweetest way" there?

Organ Inspires Awe.

"From the organ comes the music of celestial spheres."

This discovery has led an increasingly large number of Bishops and Superintendents to recognize the superiority of the organ as the musical instrument to use in assemblies of Saints, who have met for worship.

Since the Sunday School exercises are designed to inspire reverence and to promote the spirit of worship, for the Sunday School the organ is the instrument without a peer.

Learn From the Lamanites.

Washakie Ward, Malad Stake, has one of the very interesting Sunday Schools of the Church. Its membership, including officers and teachers is made up of Indians. Moroni Timbimboo is superintendent. The secretary's records are reported to be well nigh perfect in form, appearance and substance. Reports are made to the Stake Board with rigorous regularity. 100% Dime Fund is collected and remittance made to the Stake Board as soon as the envelopes are re-

ceived, which is usually well before the day set for the collection.

There is no "putting off until tomorrow" in Washakie. These Lamanites can teach their white brethren something about Sunday School efficiency.

IN SUNDAY SCHOOLS ON AUXILIARY CONVENTION DAY

In the following stakes Auxiliary Conventions will be held on the dates indicated: Alberta, May 4 and 5; Bannock, July 13 and 14; Big Horn, May 18 and 19; Boise, June 1 and 2; Carbon, June 22 and 23; Juarez, May 25 and 26; Kanab, May 25 and 26; Lethbridge, May 4 and 5; Maricopa, May 18 and 19; Moapa, June 1 and 2; Raft River, June 1 and 2; St. George, June 15 and 16; St. Johns, May 4 and 5; St. Joseph, May 25 and 26; San Juan, June 1 and 2; San Luis, June 15 and 16; Snowflake, May 11 and 12; Star Valley, June 15 and 16; Taylor, May 11 and 12; Uintah, May 4 and 5; Union, June 15 and 16; Young, June 15 and 16; Blaine, August 17 and 18; Curlew, July 6 and 7; Duchesne, August 24 and 25; Emery, July 13 and 14; Garfield, August 31 and September 1; Idaho, August 31 and September 1; Lost River, July 6 and 7; Lyman, July 6 and 7; Nevada, July 6 and 7; Panguitch, August 31 and September 1; Roosevelt, August 17 and 18; Wayne, July 13 and 14; Woodruff, June 29 and 30.

In all the Sunday Schools of these stakes on the date of the Convention the following program should be carried forward:

10:00 A. M.

1. Devotional Music.
2. Notices (Appropriate to the Sabbath Day and brief.)
3. Singing.
4. Prayer.
5. Singing.
6. Addresses by boy and girl (2½ minutes each).

(It is suggested that the subjects of these addresses be of a faith-promoting

character associated with the Mormon Battalion.)

7. Singing (Sacramental).
8. Prelude.
9. Sacrament Gem.
10. Postlude.
11. Administration of the Sacrament.
12. Concert Recitation for the month.
13. Song Service. "The Story of the Writing of the Hymn, 'Come, Come Ye Saints,'" after which the school is to sing this hymn.
14. Story, "The Story of the Mormon Battalion." Story teller to be selected by the Superintendent.
15. Comparative Report of Attendance.
16. Singing.
17. Benediction.

The Superintendent of the Sunday School with the approval of the Bishopric is to select a capable person to act as his substitute on the day the superintendent is away from his school attending the Convention. It would be well to select the substitute two or three weeks in advance and give him opportunity to observe carefully how the school should be conducted.

All the regular officers and teachers of the school should be excused on the Sunday of the Convention to attend the 9 and 10 a. m. sessions at which matters of importance to them will be discussed.

The superintendent should arrange for every feature on the program above, and should go over every detail with his substitute, so the exercises will be well prepared and can be kept well in hand. It is especially recommended that the boys and girls of the school be called upon to do as much of the work of carrying forward the exercises as possible. The opening and closing prayers may be offered by boys and girls of the Aaronic Priesthood ages. The sacramental service will be attended to by Deacons and Priests. The Sacrament Gem and Concert Recitation can be directed by the children. The boys can act as ushers. The girls can assist with the smaller children.



General Board Committee: David A. Smith, Chairman; Charles B. Felt, Vice Chairman, and Robert L. Judd.

LESSONS FOR JUNE, 1929

If schools have sufficient enrollment, carry on all departments the same as provided for organized stakes. Where but three classes can be maintained, the following are recommended:

For Children: Primary Department course. See page 229.

For Young People: New Testament, "A." See page 217.

For Adults: Old Testament, "C." See page 221.

CHORISTERS AND ORGANISTS' DEPARTMENT

Edward P. Kimball, Chairman; Tracy Y. Cannon, Vice Chairman; P. Melvin Petersen

UNION WORK FOR JUNE

CHORISTERS

The Hymn of Personal Experience

In this type of hymn to which we now come for discussion we reach that religious song which substitutes example for precept. The various types studied thus far have been of the opposite content, that is, they have preached and exhorted for the most part. "The singer tells his own inward experience, his spiritual mood, his actual discoveries, his personal privileges." (Benson) These songs range all through the gamut of human feelings, and are sometimes called the "I and my" songs in which the singer speaks for himself as against the "We" hymns in which he attempts to express the mind of the whole people.

As far back as 1874 there was a tendency to desire to exclude hymns of this type from some of the standard hymnals, notably Bishop Wadsworth, an influential authority on hymns. He supported his contention that they should be left out by two propositions as follows:

First, "The impropriety, the egotism, the impertinence of any one person obtruding his personal feelings and experiences, and worst of all, his boast of special privileges, as a medium for the public prayer and praise of God's people."

Second, their contrast to those of the early church, contending that "one of the most striking differences between Ancient and Modern Hymns is this,—that the former are always OBJECTIVE, the latter are very often SUBJECTIVE. The former are distinguished by self-forgetfulness, the latter by self-consciousness."

These grounds seem not to stand when one remembers that it is personality that makes lyric singing; that all through Holy Writ spirituality is breathed forth largely as individual experience; that there is no other spiritual experience than individual experience, no songs that enshrine it that do not really begin with "I." Benson asks, "If songs of the spiritual life have any part in our hymnody, what can they be except songs of some soul who wrote of what life meant to him?" Can we imagine the effect of the psalms and the marvellous songs of the Bible if we were to change the "I"

to "We?" In answer to this, those who would banish songs of this character from our worship maintain that the "I" and "my" of the Psalms and elsewhere "the words of the Holy Spirit Himself speaking by a Prophet or King" collectively for the whole body of the faithful. If so, what the spirit actually did was to inspire an individual to voice his personal trust, and then to set a precedent for the collective USE of his "I and my" hymn.

Because objections have been raised to this kind of song, we need not give it up, but it is well to look into the content of them in the special interest of popular edification. It is not enough to know that the writer was a saint, that his experience was real, and that the song is a true record of his experience. The important thing is to inquire if his experience was edifying; if it will bear the test of spiritual wholeness. It is suggested here that this point be made an important item in the class discussion. Even in our songs the Savior came that we should have life, and have it more abundantly. In our examination of songs of personal experience there is even a test of cheerfulness by which we may try them. Certainly the habit of living in the presence of impending death, so detrimental to the spirit, cannot be edifying to the spirit. Winsome cheerfulness is one of God's greatest spiritual gifts, and blest is any ministry which serves the cause of cheering up. "Is any merry? let him sing Psalms," is James' contribution to religious singing.

A third test which should be laid upon the class of songs here under discussion, and possibly the final one in the fitness of a lyric of personal experience for congregational use is that of spiritual reality. In this connection Benson has said some pertinent things. "Eccentric experiences are entertaining but not edifying. Super-mystical flights perplex God's little ones. Temperamental attitudes are not imitable. Even the spiritual aspirations of a hymn must be kept at least within telescopic sight of the congregation. We are not called upon to sympathize with a scrupulosity that demands from every one who joins in a common song the literal appropriation of its every phrase. That would make the singing of a hymn equivalent to signing an affidavit that all the facts and aspirations therein set forth have been verified in the singer's experience.

But poetry does not come home to us in just that way. It helps us to reproduce the poet's experience by heightening our own. A lyrical hymn expresses a poet's experience higher than our own, let us say. He clothes it in words of beauty that we may like it, and through liking may gain a longing for the heights. * *

* A congregation should be protected also, in the interests of spiritual reality, from an over-sentimentality in lyrics of personal feeling. Difficult as it may prove to draw the line, there is a real distinction between hymns that heighten religious emotion to good purpose and those that merely play upon undisciplined susceptibilities to the weakening rather than the strengthening of the will. For reasons that are well understood, a too emotional devotion is apt to tend to an undue familiarity with the person of our Lord."

It is well to remember that the undoubted power the lyrics of personal experience have over us comes from suggestion, an awakening of memories or feelings which will complete for us individually a replica of the poet's experience. This is important but need not be gone into in much detail, as it has been discussed many times in the past in this department.

Discussion

Use No. 254 Deseret Sunday School Songs as an example and subject it to the following tests:

1. Spiritual wholesomeness.
2. Cheerfulness.
3. Spiritual reality.

Seek other songs of like character and place them in what you consider a reasonable order according to the discussion.

ORGANISTS

Lesson 6. Sustained Melody with Staccato Accompaniment

Study Outline:

- I. Technic.
 1. Legato in melody playing.
 2. Staccato in accompaniment.
- II. Interpretation.
 1. Intensifying the melody.
 2. Contrast through legato and staccato.
- III. Supplementary material:

Lesson VIII, Organist's Manual.
Exercises No. 29, Page 14 and Pensee Fugitive, page 27, Archer's Reed Organ Method.

Offertory by Mendelssohn, page 67,
Gems for the Organ—Jackson
(repeated notes in accompaniment
to be played staccato.)

Making a melody stand out above its accompaniment is one of the problems that confronts the organist who performs on the reed organ. There is scarcely any variation in tonal volume of the higher and lower tones of any stop on the organ, and the melody may be more or less covered up by the accompaniment unless some alteration in the accompaniment is made.

One of the most useful means of "bringing out" the melody is to play the melody very legato and at the same time play the accompanying chords in a detached manner. This *legatissimo* playing of the melody is accomplished by literally overlapping the tones of the melody; that is, each melody tone does not cease to sound until a small fraction of a second after the succeeding tone begins to sound. The result is an unbroken flow of the melody.

In combining an accompaniment of detached chords with a melody played very legato there is a period of silence between each accompanying note or chord when only the melody is sounding and an effect is produced which gives the impression that the accompaniment is played softer than the melody when in reality it is not. But staccato notes on the organ must not be cut too short. Usually converting quarter notes into eighth notes, eighth notes into sixteenths, etc., shorten them sufficiently to give a good staccato effect.

The melodic line may be further intensified by playing the melody in octaves, adding the octave above the melody if more brilliancy is desired or adding it below if more sonority is needed. Note the effect produced by playing the melody of the Postlude in octaves.

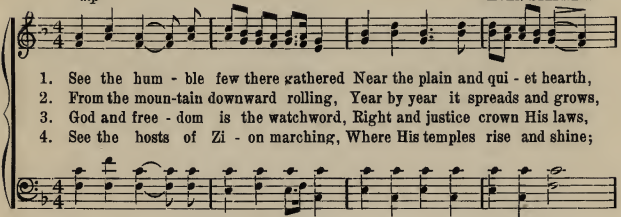
Contrast may be obtained by playing the accompanying chords of a melody staccato in one section of a piece and legato in another section. Notice the effect of contrast produced by playing the accompaniment of the last two measures of the Prelude legato after it had been played staccato in the first two measures.

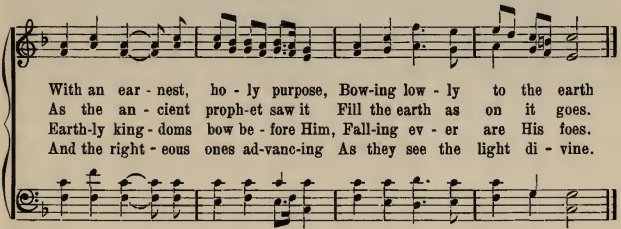
Play the melody very expressively in both the Prelude and Postlude. Observe that the melody in the Postlude is played by both the left and right hands. Be sure to play it legato. The stems of the accompanying staccato notes point downward.

"There is music in all things, if men had ears." —Byron.

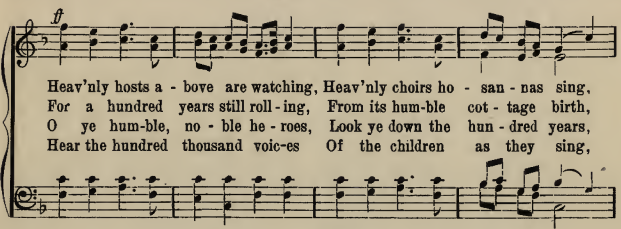
Centennial Hymn

Moderato (march time).
*mp*Words and Music by
EVAN STEPHENS.

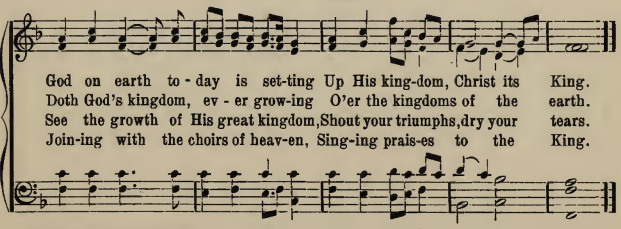
- 
1. See the hum - ble few there gathered Near the plain and qui - et hearth,
 2. From the moun-tain downward rolling, Year by year it spreads and grows,
 3. God and free - dom is the watchword, Right and justice crown His laws,
 4. See the hosts of Zi - on marching, Where His temples rise and shine;



With an ear - nest, ho - ly purpose, Bow-ing low - ly to the earth
As the an - cient proph-et saw it Fill the earth as on it goes.
Earth-ly king - doms bow be - fore Him, Fall-ing ev - er are His foes.
And the right - eous ones ad-vanc-ing As they see the light di - vine.



f
Heav'nly hosts a - bove are watching, Heav'nly choirs ho - san - nas sing,
For a hundred years still roll-ing, From its hum-ble cot - tage birth,
O ye hum-ble, no - ble he - roes, Look ye down the hun - dred years,
Hear the hundred thousand voic-es Of the children as they sing,

*Rit.**


God on earth to - day is set-ting Up His king-dom, Christ its King.
Doth God's kingdom, ev - er grow-ing O'er the kingdoms of the earth.
See the growth of His great kingdom, Shout your triumphs, dry your tears.
Join-ing with the choirs of heav-en, Sing-ing prais-es to the King.

*No retard if marching.

Teacher-Training Department

George R. Hill, Chairman; Elbert D. Thomas and George A. Holt

B. PRACTICE TEACHING PERIOD

"We Learn to Do By Doing."

During the six months period from May to October, inclusive, the Sunday School Teacher-Training Classes should do practice teaching work. One month should be spent in training with each of the following departments and in the order named: Kindergarten, Primary, Church History, "A" (New Testament), "B" (Book of Mormon), "C" (Old Testament). During this period the trainees should meet with the trainer Sunday at 9 a. m. The regular teachers of the department in which training is to be done should be invited to meet with the training class during that month.

At the 9 o'clock meeting all trainees should hand in specific lesson plans two weeks in advance of the Sunday on which the lesson is to be given. These should be carefully gone over by the trainer during the week and should be returned the following Sunday at which time the lesson should be discussed and a lesson plan made, keeping in mind the six steps discussed in the October, 1928, *Juvenile* and considering also the particular needs and experiences of the children to whom the lesson is to be presented. The trainees who are to present this lesson should now be chosen to allow them a week in which to get the lesson well in hand. Next a final consideration should be given to the lesson plans of the current Sunday. The regular department teachers are urged to participate freely in these discussions. (For a discussion of steps in and methods of preparing lesson plans, trainees should be referred to lessons V, VI, VII and VIII, of the teacher-training department in the October, 1928, *Juvenile Instructor*.)

In May, trainer and trainees should attend the Kindergarten Class. May 5, they should carefully observe the lesson presentation, the response, and the simple language in which the lesson is given. May 12 is Mothers' Day. Trainees should attend the Junior Sunday School in wards in which a Junior Sunday School is held. On May 19, as many trainees as there are groups in the Kindergarten Class, and who were chosen May 12, to give the May 19 lesson, should go with the respective teachers to their groups. The teacher should then introduce the trainee

to the group and should remain in the group while the trainee conducts the lesson. Trainees who are not chosen for May 19, will attend the Kindergarten Class as observers and be ready to teach the following Sunday.

Union Meeting

The stake teacher-trainer should meet the ward trainers at the April Union Meeting and arrange with them to put the practice teaching plan into operation in May. He should advise the Kindergarten Stake Board workers that ward trainees will visit the Kindergarten Department at the April Union Meeting and ask that the work be planned with this in mind.

All trainees should attend Union meetings. At the April meeting they should attend the Kindergarten department, in May the Primary, in June the Church History, in July the New Testament, in August the Book of Mormon, and in September the Old Testament Department.

Texts

It is vital that each trainee have access to the *Juvenile Instructor*. Each should also have access to Sunday School "Lessons" for the Church History Department for July, for the New Testament Department for August, for the Book of Mormon Department for September and for the Old Testament Department for October. Arrangements should be made through the local superintendents to get these lessons not later than three Sundays before the first of the month in which they are to be taught.

April Assignments

1. A detailed lesson plan of Kindergarten Lesson 13 for May 5—subject: "Hannah and Her Son Samuel." All trainees should hand in to the ward trainer this lesson plan on which date the ward trainer should with the help of the trainees, build a plan for teaching this lesson to Kindergarten children.

2. April 28—Assignment: Kindergarten Lesson 14 for May 19—subject: "Alma's Love for His Son." Lesson plan to be handed to trainer by the trainees May 5.

Lessons for May

1. New assignment to trainees—Kindergarten Lesson 15 for May 26.—Subject: "Baby Boy Moses," to be handed in May 12.
2. Discussion of Mothers' Day Plans.
3. Final consideration of Kindergarten Lesson 13 for May 5.
4. Round Table Discussion, "The Organization of Lesson Material." (October 1928 Juvenile, page 560.)
5. Sunday School Class Work. Trainer and trainees will observe the teaching in Kindergarten department.
6. Round Table Discussion—"The May 5 Lesson and the elements in its successful presentation." After dismissal of the Kindergarten Class and before reconvening of general assembly.

Second Sunday, May 12, 1929

Mother's Day

9 O'clock Meeting

1. New assignment to trainees—Primary Department Lesson 20 for May 26 moved to June 2; subject, "The Cradle in a River," to be handed in May 19.
2. Cooperative Lesson Planning—Kindergarten Lesson 14 for May 19.
3. Round Table Discussion. "What Constitutes an Effective Approach to the Lesson."
4. Sunday School Class Work. Trainer and trainees will attend Junior Sunday School if it is held or if Kindergarten Class is dismissed from general assembly for class work, they will attend this class.

Third Sunday, May 19, 1929

9 O'clock Meeting

1. New Assignment to Trainees. Primary Department Lesson 21 for June 9. Subject, "Moses Called to Deliver Israel." Assignment due May 26.
2. Cooperative Lesson Planning. Kindergarten Lesson 15 for May 26.
3. Lesson Plan Review. Given by trainees assigned to teach Lesson 14 on May 19.
4. Round Table Discussion, "What in the Mothers' Day Program went over the heads of the Kindergarten Children? Could this have been avoided?"
5. Sunday School Class Work, Trainer with trainees in Kindergarten Class; some trainees teaching, the rest observing.
6. Round Table—(Between dismissal of Kindergarten and re-assembly of School.) "Did the 'approach' in the class today

bridge the gap from the lesson to the child? Was the objective reached?" (See Juvenile, September, 1928, page 503 and October, 1928, page 558.)

Fourth Sunday, May 26, 1929

9 O'clock Meeting

1. New assignment to teachers due June 2. Primary Lesson 22 for June 16. Subject: "Moses Pleads with Pharaoh."
2. Comparative Lesson Planning. Primary Lesson 20 for June 2.
3. Lesson Plan Review by Trainees assigned to teach Lesson 15 on May 26.
4. Round Table Discussion—Topic to be selected by ward Trainer to meet local needs.
5. Sunday School Class Work. Kindergarten Class.
6. Round Table (after dismissal of Kindergarten Class and before re-assembly.) "Was lesson so organized and couched in such language that the children were carried through to the objective?"

LESSONS FOR JUNE

First Sunday June 2, 1929

9 O'clock Meeting

1. New Assignment to trainees due June 9. Primary Lesson 24 for June 23. Subject, "Israel Set Free."
2. Cooperative Lesson Planning—Primary Lesson 21 for June 9.
3. Lesson Plan Review by trainees assigned to teach Lesson 20, June 2.
4. Round Table Discussion. "Illustrating the lesson." (October 1928 Juvenile Instructor, page 563.)
5. Sunday School Class Work. Teacher and Trainees attend Primary Class and all observe how regular teachers handle the class.
6. Round Table (After dismissal of Primary Class and before re-assembly.) "What elements helped to make this class a success."

Second Sunday, June 9, 1929

9 O'clock Meeting

1. No new assignment to trainees. June 30 is review Sunday.
2. Comparative Lesson Planning—Primary Lesson 22 for June 16.
3. Lesson Plan Review by Trainees assigned to teach Lesson 21, June 9.
4. Round Table "Planning lessons for Children of Primary Age."
5. Sunday School Class Work. Some

trainees teach in Primary Department groups. Others observe.

6. Round Table Discussion—(After Primary Class dismissal and before re-assembly.) Topics to be chosen by ward trainer to meet local need.

Third Sunday, June 16, 1929

9 O'clock Meeting

1. New assignment to trainees due June 23—Church History Lesson 26 for July 7. Subject, "Incidents in Missionary Life."

2. Cooperative Lesson Planning—Primary Lesson 23 for June 23.

3. Lesson Plan Review by trainees—Primary Lesson 22 for June 16.

4. Round Table Discussion, "How Can the Lesson be Made to Carry Over." (October 1928 Juvenile, page 568.)

5. Sunday School Class Work—Some trainees teach in Primary Groups. Others observe.

6. Round Table. (After dismissal of Primary Class and before re-assembly.) Topics left to ward trainer.

Fourth Sunday, June 23, 1929

9 O'clock Meeting

1. New assignment to trainees due June 30. Church History Lesson 27, for July 14. Subject, "More attempts on Joseph's Life."

2. Cooperative Lesson Planning. No assignment. June 30 is Review Day.

3. Lesson Plan Review by trainees. Primary Lesson 23 for June 23.

4. Round Table—Topics left to ward trainer.

5. Sunday School Class Work—Some trainees teach Primary Groups, others observe.

6. Round Table—After dismissal of Primary Class. "How did the supplementary material help to make the application in this lesson."

Fifth Sunday, June 30, 1929

9 O'clock Meeting

1. New assignment to trainees due July 7, Church History Lesson 28 for July 21, subject "Incidents Leading up to the Prophet's Martyrdom."

2. Cooperative Lesson Planning—Church History Lesson for July 7.

3. Lesson Planning Review. No assignment. June 30, Review Sunday.

4. Round Table, "Methods of Lesson Presentation as Applied to Primary Class lessons for June (November, 1928 Juvenile, page 626).

5. Sunday School Class Work—Trainer and Trainees observe regular Primary teachers conduct review.

6. Round Table Discussion—(After dismissal of Primary Class and before re-assembly.) "Elements in the successful Review."

THOUGHTS ON TEACHING

He who honestly instructs reverences God.—Mohammed.

None can teach admirably if not loving his task.—Alcott.

You cannot teach a man anything; you can only help him to find it within himself.—Galileo.

A teacher who is attempting to teach without inspiring the pupil with a desire to learn, is hammering on cold iron.—Horace Mann.

The best teacher is the one who suggests rather than dogmatizes, and inspires his listener with the wish to teach himself.—Bulwer-Lytton.

There is nothing more frightful than for a teacher to know only what his scholars are intended to know.—Goethe.

Be understood in thy teaching, and instruct to the measure of capacity; precepts and rules are repulsive to a child, but happy illustration winneth him.—Tupper.

It would be a great advantage to some schoolmasters if they would steal two hours a day from their pupils and give their own minds the benefit of the robbery.—J. F. Boyes.

GOSPEL DOCTRINE DEPARTMENT

General Board Committee: Joseph Fielding Smith, Chairman; George R. Hill, Vice Chairman; George M. Cannon, Charles H. Hart

LESSONS FOR JUNE

First Sunday June 2, 1929

**General Topic: Divine Authority:
History of the Priesthood—60**

Lesson 64. The Nephites: Moroni.

Text: Sunday School Lessons, No. 64.

References: Mormon, Chapters 8, 9; Moroni, chapters 1-10.

Objective: To show the reason for the preservation of the records of the ancient inhabitants of the Western Hemisphere, after the decline of righteousness among the people.

Suggestive Groupings:

- I. Important revelations withheld from the people.
 - a. Many records kept (Helaman 3: 13-15) and published among the people. (Alma 17:2; 63:12-13.)
 - b. Reasons for withholding information from the people. (Alma 12: 9-11; 2 Nephi 27:6-8; 3 Nephi 26:9-12.)
 - c. The greater part of the record withheld even now.—References as above.
 - d. These records to be revealed when the Latter-day Saints have faith enough to receive them.
- II. Moroni chosen by the Lord to close the record of his people.
 - a. Conditions under which he closed the record. Mormon 8:4, 5, and v. 10; Moroni 1:1-4.
 - b. Importance of his writings, on ordinations, the sacrament, meetings of the Church, Church discipline, faith, miracles, etc.
 - c. Mormon's teachings on infant baptism.
- III. The record to come forth as from the dead to bear witness of Christ.
 - a. Those who receive the record to receive "greater things." Mormon 8:12.
 - b. He who brings to light the record from the dead to be blessed. Mormon 8:16.
 - c. The Prophet Joseph Smith admonished to translate only that part not sealed. Ether 5:1, 2.
 - d. Witnesses to be raised up. Ether 5:3, 4.
- IV. Purpose of the records of the Jaredites and Nephites.

- a. To testify from the dead to both Jew and Gentile, that Jesus is the Christ, the Son of God. See preface to Book of Mormon.
- b. To come forth also to the Lamanites to convince them of Christ and that they are of the House of Israel. Mormon 7.
- c. The record to be translated by the gift and power of God.
- V. Moroni's testimony to the Gentiles of the latter days.
 - a. A call to repentance. Mormon 9.
 - b. The book to come forth in a day of wickedness when the power of God is denied. Mormon 8.
- VI. Moroni's promise to the sincere investigator.
 - a. "I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost." Moroni 10:4.
 - b. Thousands have testified that they have put this promise to the test and proved it true.
 - c. By the power of the Holy Ghost all things are made known; without it the fulness of truth cannot be known. Moroni Chapter 10.

Second Sunday, June 9, 1929

No Lesson. This Sunday is the M. I. A. General Conference. In wards remote from Salt Lake City, where classes will be held, the time may be used in review, or in catching up with lessons omitted or behind schedule, on account of local conferences, etc.

Third Sunday, June 16, 1929

**General Topic: Divine Authority:
History of the Priesthood—61**

Lesson 65. Restoration of the Priesthood

Text: Sunday School Lessons, No. 65.

Objective: To show the necessity for the restoration of the Priesthood and how it was restored.

Suggestive Groupings:

- I. Loss of the Priesthood and the Church organization.

- a. As shown by prophecy in the Bible and in the Book of Mormon. See Isaiah, chapters 24 and 29. Consult Ready References on Apostasy. See 2 Nephi 26-30.
 - b. As shown in the Church organizations and creeds of men.
 - c. As shown in the loss of Divine guidance through Revelation for centuries.
- II. The Vision of the Father and the Son.
- a. Joseph Smith impressed by the words of James.
 - b. Joseph Smith's faith in the promise made.
 - c. How his prayer was answered.
 - d. Meaning of the answer he received, and how it was received in the world.
- III. Restoration of knowledge lost through rebellion and apostasy.
- a. The doctrine of revelation.
 - b. The doctrine of the Godhead.
 - c. The doctrine of divine authority.
 - d. The doctrine of church organization.
- IV. The coming of Moroni.
- a. In fulfillment of the predictions of the Nephite Prophets. See 2 Nephi, chapters 26-30. Also references in Lesson 64.
 - b. Fulfilment of the Hebrew Prophets. Isaiah 29; Ezekiel 37:16-28.
 - c. Prophecies quoted by Moroni and about to be fulfilled. See History of the Church, Vol. I., chapter 2. Also Pearl of Great Price, "Writings of Joseph Smith."
- V. The restoration of the Aaronic Priesthood.
- a. The Prophet Joseph and Oliver Cowdery seek for truth.
 - b. The Appearance of John the Baptist, and the conferring of the Aaronic Priesthood.
 - c. Joseph and Oliver, under the direction of John, baptize each other.
- VI. Restoration of the Melchizedek Priesthood.
- a. The Coming of Peter, James and John. Doc. and Cov. 128; History of the Church, Vol. 1:40 and note. Doc. and Cov. 27.
- The date of the restoration of the Melchizedek Priesthood by Peter, James and John, we do not know, although it was but a short time after the restoration of the Aaronic Priesthood by John the Baptist. In one of the manuscripts in the Historian's Office written by Oliver Cowdery the statement is found that the account of the restoration of the Melchizedek Priesthood was recorded, but we do not have that record. In a blessing given by the Prophet Joseph Smith, and recorded in the handwriting of Oliver Cowdery, the following appears:
- "These blessings shall come upon him (Oliver) according to the blessing of the prophecy of Joseph in ancient days, which he said should come upon the seer of the last days and the scribe that should sit with him, and that should be ordained with him, by the hands of the angel in the bush, unto the lesser priesthood, and after the holy priesthood under the hands of those who had been held in reserve for a long season, even those who received it under the hands of the Messiah, while he should dwell in the flesh upon the earth, and should receive the blessings with him, even the seer of the God of Abraham, Isaac and Jacob, saith he, even Joseph of old."—See Era, Vol. 7:938-943.
- In the Doctrine and Covenants, 128:20, we find this:
- "The voice of Peter, James and John, in the wilderness between Harmony, Susquehanna County, and Colesville, Broome County, on the Susquehanna River, declaring themselves as possessing the keys of the kingdom, and of the dispensation of the fulness of times."
- Again in section 27:12, we are informed that the Melchizedek Priesthood was restored to Joseph Smith and Oliver Cowdery by Peter, James and John, "Whom I have sent unto you by whom I have ordained you and confirmed you to be apostles, and special witnesses for my name."
- Fourth Sunday, June 23, 1929**
- General Topic: Divine Authority:
History of the Priesthood—62**
- Lesson 66 Restoration of the Keys of the Priesthood**
- Text: Sunday School Lessons, No. 66.
References: Acts 1:6-8; 3:19-21; Eph. 1:9-10; Doc. and Cov. 110 and 128.
Objective: To show the fulfilment of the predictions concerning the restoration of all things.
- Suggestive Groupings:**
- I. Importance of the Dispensation of the Fulness of Times.
 - a. In this dispensation all things to be restored and the earth, eventually, to become "good" as it was in the beginning.
 - b. Restoration means bringing back again that which was in the beginning, or establishment of righteousness universally upon the earth.
 - c. The earth is to be restored as it

was in the beginning. (See 10th Article of Faith, also Doc. and Cov. 133:16-25; Eph. 1:9-10.)

II. Meaning of "The Keys of the Priesthood."

- a. The coming of John the Baptist and the conferring of the Aaronic Priesthood, but a part of the restoration.
- b. The restoration of the Melchizedek Priesthood by Peter, James and John did not complete the work of Priesthood restoration.
- c. The keys given in all the dispensations from Adam to Peter, James and John had to be restored in order to bring to pass the complete restoration in the Dispensation of the Fulness of Times.
- d. Priesthood is divine authority delegated to man. Receiving Keys of the Priesthood is the conferring of the rights of presidency, or leadership in the Priesthood.

There are several passages of scripture such as those at the beginning of this lesson which refer to the restoration of all things in the Dispensation of the Fulness of Times. That there should come a restoration of all things the disciples of the Savior understood while he was with them, and just before his ascension they made inquiry of him to know if the time had come for this restoration or when it would be. His answer was: "It is not for you to know the times or the seasons, which the Father hath put in his own power." Later, however, when they were better prepared to receive, instruction was given them indicating that this restoration would not come in their day but was reserved until the Dispensation of the Fulness of Times. Paul said in his epistle to the Ephesians that in the Dispensation of the Fulness of Times, the Lord would gather in one, all things, both which are in heaven and on earth. Peter also referred to this time of restitution when speaking to the guilty Jews and commanding them to repent that they might find forgiveness in the day of restitution when Jesus Christ will come again. The people of the world, however, do not comprehend these passages, nor do they know what is meant by the Dispensation of the Fulness of Times. In the revelations given to Joseph Smith this expression is made clear and it is revealed that the present dispensation is that most glorious dispensation into which all others flow.

When this earth was finished and all the "hosts" thereof (Gen. 1:31 and 2:1.) the Lord pronounced everything "good."

The land, we are informed, was in one place, the sea was in the north, there was no evil upon the earth. The "Fall" brought to pass a changed, or mortal condition, which brought in its wake many changes on the earth, both upon the land and the sea. We are promised a restoration, or, in other words, that things shall be brought back again physically, and righteousness, peace, the pure love of God, will find place universally upon the earth. The earth will be cleansed and faith and knowledge of the things of God will replace doubt and fear and the false philosophies of men. The earth is to be renewed and receive its paradisaical glory. These things are clearly and emphatically declared throughout the scriptures. See, for examples, Isaiah 11:1-16; 60:17-22; 65:17-25; Doc. and Cov. 101:12-42; 134:17-24; 29:10-28.

Fifth Sunday, June 30, 1929

Lesson 67. Restoration of the Keys of Dispensations—(Continued)

Suggestive Groupings:

- I. a. All the prophets who stood at the head of dispensations came and restored their keys. (Doc. and Cov. 128:19-22.)
- b. This was done in fulfilment of the promises made of old. (Acts 1:6-8; Eph. 9:10; Acts 3:19-21.)
- c. Through the restoration of these keys, or powers, all former dispensations become linked with this present dispensation in which the Lord will perfect his work in due time.
- d. This work of restoration and renewal will not be fully completed until after the last resurrection, more than one thousand years from the opening of the millennium. (1. Cor. 15:22-28; Doc. and Cov. 29:22-28; Rev., Chapter 21.)
- II. Keys of the Dispensation of Abraham.
 - a. Elias who held these keys came and gave his authority to Joseph Smith and Oliver Cowdery, April 3, 1836.
 - b. These keys—or priesthood—embrace all the special blessings conferred upon Abraham and his seed after him. (See Genesis 17:7-9; 22:15-18; Book of Abraham 2:7-11.)
 - c. The blessings promised to Abraham renewed by promise to his seed (i. e. members of the Church) today.

III. Keys of the Dispensation of Moses.

- a. Moses bestowed the keys of gathering of Israel upon Joseph Smith and Oliver Cowdery.
- b. Through the ancient prophets from the days of Moses promises have been made that Israel would be gathered in the last days, and restored to their inheritances. (Deut. 4:27-31; Isaiah 5:26-30; 11:10-16; Jeremiah 31:31-34; 33:7-16; Ezekiel 27:21-28.

IV. Keys of Elijah.

- a. The sealing power as it is exercised in the Temples for the salvation of the living and the dead.
- b. These keys held by the President of the Church and none other. (Doc. and Cov. 132:7.)
- c. He may delegate this authority to others to be exercised in the Temples only.
- d. It is essential that this power be with the Church that the sealing ordinances pertaining to husbands and wives and parents and children may be performed or the whole earth would be smitten with a curse at the coming of Jesus Christ. (Malachi 4:5, 6; Doc and Cov. 110:13-16; History of the Church 1:12.)

"The coming of the Son of Man never will be—never can be till the judgments spoken of for this hour are poured out; which judgments are commenced. Paul says: 'Ye are the children of the light, and not of the darkness, that that day should overtake you as a thief in the night.' It is not the design of the Almighty to come upon the earth and crush it and grind it to powder, but He will reveal it to his servants, the prophets.

"Judah must return, Jerusalem must be rebuilt, and the temple, and water come out from under the temple, and the waters of the Dead Sea be healed. It will take some time to rebuild the walls of the city and the temple, etc., and all this must be done before the Son of Man will make his appearance. There will be wars and rumors of wars, signs in the heavens above and on the earth beneath, the sun turned into darkness and the moon to blood, earthquakes in divers places, the seas heaving beyond their bounds; then will appear one grand sign of the Son of Man in heaven. But what will the world do? They will say it is a planet, a comet, etc. But the Son of Man will come as the sign of the coming of the Son of Man, which will be as the light of the morning cometh out of the East." Joseph Smith, History of the Church 5:336.



"ZION IS GROWING"

Family of Elder Wm. G. Skinner, First Counselor to the Bishop of Conda Ward, Idaho Stake.

MISSIONARY DEPARTMENT

General Board Committee: Albert E. Bowen, Chairman; David A. Smith, Vice Chairman; Henry H. Rolapp and Jesse R. S. Budge

LESSONS FOR JUNE

First Sunday June 2, 1929

Lesson 20. The New Testament Books Accepted as Scripture

Text: Sunday School Lessons, No. 20.
Readings: Same as for Lesson 19. Also Acts 3 and 4.

Objective: The utterances of Jesus and the Apostles were accepted as of binding authority even before being committed to writing or formally classified as Scripture.

Organization of Lesson Material:

- I. The oral gospel.
 - a. The circumstances under which given.
 - b. The esteem in which the teachings of Jesus were held by the Apostles.
 - c. Why not at first written.
- II. What gave the utterances of the Apostles their weight?
- III. References to our New Testament Scriptures by writers of the first and second centuries, A. D. Significance of such.
- IV. The work of the Synods and Councils in determining Scripture.

Enrichment Material:

Probably no richer help could be obtained than that which would come from reading one of the Gospels and selecting striking passages therefrom.

Application:

The elements of commanding authority were inherent in the scriptural utterances themselves, by virtue of which they won their way into the Sacred Volume.

Second Sunday, June 9, 1929

Lesson 21. Translations of the Bible

Text: Sunday School Lessons, No. 21.
Supplementary References: Same as in text.

Objective: Various circumstances combined to preserve the integrity of the Scriptures in their numerous translations.

Organization of Material:

- I. Original manuscripts gone.
 - a. Dangers of error in copies.
 1. Copies from copies.
 2. Translations from copies.
 - II. Safeguards against error.
 - a. Reverence in which scriptures held.
 2. Greek translation.
- Possibly of comparing one copy

with another and with translations.

- III. The Septuagint.
 - a. Why so named.
 - b. Occasion which it called forth.
- IV. The Vulgate.
 - a. Reason for it.
- V. Sources of information concerning the original Scriptures.
 - a. Manuscripts (copies).
 - b. Ancient versions.
 - c. Writings—value of each. How these conspired to detect and prevent error.
- VI. Early English translation.
 - a. Wycliffe.
 - b. Eagerness of the people for the word of Scripture.

Lesson Enrichment:

"An open Bible spreads a wholesome light in which errors and corruptions have to flee away."—Smyth.

"There is a marvelous quickening power in the inspired word of God, secretly working in the springs of the national life * * *"—Smyth.

Application: The reading of the Scriptures is as important to the individual today as it was in the days when men suffered persecution and death to secure the privilege, and to the end that they might be available men were moved upon to collect, preserve and perpetuate these sacred writings.

Third Sunday, June 16, 1929

Lesson 22. The King James Translation

Text: Sunday School Lessons, No. 22.
Supplementary References: Same as Lesson 21.

Objective: Through struggles and sacrifice the world's greatest gifts have come to men.

Organization of Material:

- I. Forerunners of the King James Translation—
 - a. Wycliffe's.
 - b. Tyndale's.
 1. Tyndale's preparation for his task.
 2. His devotion to the cause and his sacrifices.
 3. Excellence of his achievement.
- II. The King James Translation—
 - a. The proposal for the work,

- b. Preparation for it.
- c. Sources available.
- d. The result.

Lesson Enrichment:

"If God spare me I will one day make the boy that drives the plow in England know more of the Scripture than the Pope does."—Tyndale.

"The peculiar genius which breathes through the English Bible the mingled tenderness and majesty, the saxon simplicity, the grandeur, unequalled, unapproached in the attempted improvements of modern scholars—all are here, and bear the impress of the mind of one man, and that man William Tyndale."—Fraude.

Application: Men prize that which costs struggle. The Bible was made the property of the common people at the price of suffering, exile, death. Familiarity with it and acceptance of its spirit are still the best guarantors of a fullness of life.

Fourth Sunday, June 23, 1929

Lesson 23. How the Book of Mormon was Obtained

Text: Sunday School Lessons, No. 23. Supplementary References: Widsote's "The Restoration," pp. 35-48. Talmage's "Articles of Faith," pp. 255-257. Roberts' "A New Witness for God," Chapter IV. Various Histories of the Church.

Objective: The bringing forth of the Book of Mormon was one element in the work Joseph Smith was commissioned to do.

Organization of Material.

- I. The visit to Joseph Smith of the Angel Moroni.
 - a. Came in response to prayer.
 - b. The burden of his message.
 - c. Its reference to the Book of Mormon.
- II. The probationary period.
 - a. Significance of.
 - b. The final delivery to him.
- III. Corroboration of Joseph's story.
 - a. Significance of
 - b. The final delivery to him.

Lesson Enrichment:

"I went at the end of each year, and at each time I found the same messenger

there and received instructions and intelligences from him at each of our interviews, respecting what the Lord was going to do, and how and in what manner his kingdom was to be conducted in the last days."—Joseph Smith.

The testimony of the Witnesses on the fly leaf of the Book of Mormon.

Application: God brings his purposes about through the use of human agencies, and he has work to do for each one who will consecrate himself to it.

Fifth Sunday, June 30, 1929

Review for Second Quarter

In the following statements strike out the words necessary to be stricken out in order to make the statement recite the true fact.

1. All, only part, of what has been spoken under Divine inspiration has been preserved as scripture.
2. The Scripture of the Jews was contained in the Old Testament, the New Testament, the Book of Mormon.
3. Christ and his apostles recognized, did not recognize, any scripture.
4. When the books of scripture which constitute the Bible were brought together, they comprised what the people had long, never before, recognized as containing God's word.
5. The Books of the Law comprise the first, last, five books of the Old, New Testament.
6. The original language of the Old Testament was Latin, Greek, Hebrew.
7. The first translation of the Old Testament was into Greek, English, Latin.
8. The vulgate is a translation into Latin, English and is the Bible now recognized by the Church of England, Church of Rome.
9. John Wycliffe was a German, English, Latin scholar who gave the earliest complete translation of the Bible into his native tongue.
10. The King James' Translation of the Bible was done by a group of American, English scholars.
11. The English Bible commonly used by the Latter-day Saints is the Vulgate, Septuagint, King James Translation.

"We take this book, the Bible, which I expect to see voted out of the Christian world very soon, they are coming to it as fast as possible, I say we take this book for our guide, for our rule of action; we take it as the foundation of our faith. It points the way to Salvation like a fingerboard pointing to a city, or a map which designates the locality of mountains, rivers, or the latitude and longitude of any place on the surface of the earth that we desire to find."—Brigham Young.

NEW TESTAMENT DEPARTMENT

General Board Committee: Milton Bennion, Chairman; T. Albert Hooper, Vice Chairman

LESSONS FOR JUNE

Course A—Ages 12, 13, 14

First Sunday, June 2, 1929

Lesson 19. Some Notable Miracles

Texts: Sunday School Lessons, No. 19; Luke 7:1-17; 8:40-42; 49:55; Weed, "A Life of Christ for the Young," Chapters 27, 28 and 31.

Objective: The power of the Gospel is for the benefit of believers and is exercised in behalf of those who need its help.

Supplementary Materials: Kent, "Life and Teachings of Jesus," pp. 97-108; Talmage, "Jesus the Christ," pp. 247-251 and 313; Dummelow, under Matt., Chapter 8; Bible Dictionary, under "Army," "Nain," and "Synagogue"; Farrar, "Life of Christ," chapters 19 and 20.

Suggestive Outline:

- I. Jesus Returns to Capernaum.
 - a. Met by Jewish elders.

Help sought for Centurion's servant.
 - b. Centurion friendly to Jews.

Built them a synagogue.
 - c. Jesus complies with request.

Servant healed.
 - d. Jesus and disciples approach Nain.
 1. Funeral procession met.
 2. Jesus restores son to life.
 - e. Jairus a ruler of synagogue.
 1. His daughter is ill.
 2. He seeks Jesus' aid.
 3. Girl dies while Jesus is on the way.
 4. Maiden restored to life.

The following excerpts will be helpful to teachers:

Farrar says: "Our Lord had barely reached the town of Capernaum, where He had fixed His temporary home, when He was met by a deputation of Jewish elders * * * of the chief synagogue—to intercede with Him on behalf of a centurion, whose faithful and beloved slave lay in the agony and peril of a paralytic seizure. It might have seemed strange that Jewish elders should take this amount of interest in one who, whether a Roman or not, was certainly a heathen, and may not even have been a 'proselyte of the gate.' They explained, however, that not only did he love their nation—a thing most rare in a Gentile, for, generally speaking, the

Jews were regarded with singular detestation—but had even, at his own expense, built them a synagogue, which although there must have been several in Capernaum, was sufficiently beautiful and conspicuous to be called 'The Synagogue.' The mere fact of their appealing to Jesus shows that this event belongs to an early period of His ministry, when myriads looked to Him with astonishment and hope, and before the deadly exasperation of after days had begun." And with regard to the miracle at Nain: "No wonder that a great fear fell upon all. They might have thought of Elijah and the widow of Sarepta; of Elisha and the lady of the not far distant Shunem. They, too, the greatest of the Prophets, had restored to lonely women their dead only sons. But they had done it with agonies and energies of supplication, wrestling in prayer, and lying outstretched upon the dead; whereas Jesus had wrought that miracle calmly, incidentally, instantaneously, in His own name, by His own authority, with a single word. Could they judge otherwise than that 'God had visited His people'?"

The International Bible Dictionary says of "Nain (nain) (beauty), a village of Galilee, the gate of which is made illustrious by the raising of the widow's son. Luke 7:12. The modern Nain is situated on the northwestern edge of the 'Little Hermon,' or Jebel-Duhay, where the ground falls into the plain of Esdraelon. The entrance to the place, where our Savior met the funeral, must probably always have been here, on the west side of the village, the rock is full of sepulchral caves."

Dummelow says, "A Centurion, a Roman legionary officer commanding a century (i. e. from 50 to 100 men, the hundredth part of a legion,) and occupying the social position of a modern sergeant or non-commissioned officer."

Kent, in his notes on miracles in "Life and teachings of Jesus," says of the significance of miracles: "The Significance of the Gospel Miracles. To understand the miracles recorded in the gospels it is necessary to have a clear conception of the conditions in the Galilee of Jesus' day and of his character and aims. Since the days of Alexander the vice of the East and West had poured into Palestine. Wrong living and thinking had distorted

the bodies and minds and souls of men. At every turn beggars, afflicted with all kinds of loathsome diseases, cried for help and healing. Oriental charity then, as now, was lavish; but it pauperized rather than permanently relieved the needy. The lot of the insane was especially pitiable. The current scientific explanation of most types of insanity attributed it to malignant demons that took possession of those abnormally afflicted. The victims of insanity also shared this ancient theory, and it only added to the horrors of their hallucinations.

"Into this life Jesus entered, with a robust, wholesome body, with a mind that was clear and sane and that recognized many of the hidden causes that lay back of the guilt and suffering which confronted him. He was inspired by a divine pity and an intense passion not only to relieve but to heal and save the ignorant, shepherdless, suffering masses that crowded about in the eager hope that he could help them. Joyously, confidently, he met the human needs that appealed to him, for he knew that life and health and happiness were the good gifts that the heavenly Father was eager to bestow upon his needy children. Viewed in the broad perspective of history, it is incredible that a teacher and lover of men like Jesus could have lived and worked in the Galilee of his day and not healed men's bodies and minds, as well as their souls.

"The Miracles of Jesus have a four-fold significance: the first is their evident influence on his thought and methods of work. In the second place his power to heal aided him greatly in fulfilling His mission, for it was necessary first to remove the physical and mental barriers before he could deal effectively with men's deeper moral and spiritual problems. His work of healing established between himself and those whom he wished to reach a basis of gratitude, friendship, and absolute trust which were essential before he could implant in their minds his higher spiritual teachings and stir their wills to noble and persistent action. In the third place Jesus' miracles, as the gospel narratives clearly state, made a profound impression not only upon the crowds who gathered about him, but also upon his own disciples. Men learned far more readily through the eye than through the hearing of their ears. The deeds which they beheld confirmed their convictions regarding his character and mission. The memory of the miracles that their Master performed was ever in the minds of the early Christians and carried the church through the perilous crisis that overtook it during the second and third centuries."

Dr. Talmage in "Jesus the Christ" says: "Jesus Marveled.—Both Matthew and Luke tell us that Jesus marveled at the faith shown by the centurion, who begged that his beloved servant be healed (Matt. 8:10; Luke 7:9). Some have queried how Christ, whom they consider to have been omniscient during His life in the flesh, could have marveled at anything. The meaning of the passage is evident in the sense that when the fact of the Centurion's faith was brought to His attention, He pondered over it, and contemplated it, probably as a refreshing contrast to the absence of faith He so generally encountered. In similar way, though with sorrow in place of joy, He is said to have marveled at the peoples' unbelief (Mark 6:6)."

Second Sunday, June 9, 1929

Lesson 20. The Storm on Galilee

Texts: Sunday School Lessons, No. 20; Luke 8:22-25; Weed, "A Life of Christ for the Young," Chapter 30.

Objective: An abiding faith in the power of Jesus under all circumstances is a requisite fundamental in a consistent follower of the Master.

Supplementary Materials: Matt. 8:18; 23-27; Mark 4:35-41; Farrar, "Life of Christ," Chapter 23; Battenhouse, "The Bible Unlocked," page 332; Dummelow, Bible Commentary, Under Comments of Matt. 8:23-27; Any Bible Dictionary under "Galilee, Sea of;" Talmage, "Jesus the Christ," page 307, and Note 1 to Chapter 20.

Suggestive Outline:

- I. Jesus exhausted by continuous work.
 - a. Desires quiet and rest.
- II. Enters boat to cross lake.
 - a. Immediately sleeps.
- III. Storm arises.
 - a. Apostles fear for their safety.
 - b. Call upon Jesus for help.
- IV. Jesus rebukes storm.
 - a. His power astonishes even the apostles.

The following excerpts from the works quoted will be helpful. Teachers will find much more pleasure in their teaching, and will make that teaching much more effective if they will obtain some of the reference books suggested and do some studying of material in addition to that given here and in the leaflet. If your school has no library, urge your superintendent to secure for your use some of these helpful books.

Thompson in his book, "The Land and the Book," says, "to understand the causes of these sudden and violent tempests, we must remember that the lake

lies low—six hundred feet lower than the ocean; that the vast and naked plateaus of the Jaulan rise to a great height, spreading backward to the wilds of the Hauran, and upward to snowy Hermon; and the water-courses have cut out profound ravines and wild gorges, converging to the head of this lake, and that these act like gigantic funnels to draw down the cold winds from the mountains." See "Jesus the Christ."

Dummelow says: "This is at once one of the best-attested miracles, and one of the most incomprehensible to those who desire to limit our Lord's miracles to those of healing. It is perhaps possible to regard the cessation of the storm as a fortunate coincidence, but it is certain that Jesus Himself did not take this view of it. He rebuked the wind and sea, showing that He regarded Himself as the Lord of physical nature as well as of the spiritual world. By stilling the storm Christ showed that, behind the inexorable and awful manifestations of nature, storm, pestilence, volcanic eruptions, and sudden death, which seem to treat man's sufferings with indifference, there is the loving hand of divine providence. In the last resort nature is subject to God's holy and righteous will."

Battenhouse in the "Bible Unlocked" makes the following comment: "As time passed, Jesus' method of teaching by parables produced certain positive and desirable effects. It gave him a more restricted and therefore a more select audience; it placed the popular demand for his spoken word upon a plane of equality with his ministry of healing; it encouraged people to weigh reasonably and to regard sympathetically the motives which Jesus in His life of complete service wished to have clearly revealed. He felt that if men were to know Him and trust Him, they must not only witness His deeds but hear his words. Only through them could he reveal Himself and make known to men the Father's character and will."

Farrar says in his "Life of Christ": "It is such crises as these—crises of sudden unexpected terror, met without a moment of preparation, which test a man, what spirit he is of—which show not only his nerve, but the grandeur and purity of his whole noble nature. The hurricane which shook the tried courage and baffled the utmost skill of the hardy fisherman, did not ruffle for one instant the deep inward serenity of the Son of Man. Without one sign of confusion, without one tremor of alarm, Jesus simply raised Himself on His elbow from the dripping stern of the laboring and half-sinking

vessel, and, without further movement, stilled the tempest of their souls by the quiet words, "Why so cowardly, O ye of little faith?" And then rising up, standing in all the calm of natural majesty on the lofty stern, while the hurricane tossed, for a moment only, His fluttering garments and streaming hair, He gazed forth into the darkness, and His voice was heard amid the roaring of the troubled elements, saying, 'Peace! be still!' And instantly the wind dropped, and there was a great calm. And as they watched the starlight reflected on the now unrippled water, not the disciples only but even the sailors whispered to one another, 'What manner of man is this?'"

Third Sunday, June 16, 1929

Lesson 21. The Death of John the Baptist

Texts: Sunday School Lessons, No. 21; Mark 6:14-29; Weed, "A Life of Christ for the Young," Chapter 33.

Objective: Evil doers always fear the presence and indignation of a righteous man.

Supplementary Materials: Matt. 14:1-12; Luke 9:7-9; Papini, "Life of Christ," pp. 55-57; 137, and 336; Gore, "A New Commentary on Holy Scripture," page 70; Dummelow, page 675, on chapter 14; Farrar, "Life of Christ," chapter 28; Talmage, "Jesus the Christ," chapter 18, and notes 7 and 8 to the same chapter; Battenhouse, page 337; Any Bible Dictionary under "Herod;" Rae, "How to Teach the New Testament," pp. 101-105.

Suggestive Outline:

- I. John the Baptist teaches without fear. Denounces all wrong doers.
- II. Incurs displeasure of Herod.
 - a. Is imprisoned.
 - b. Herodias seeks His life.
 - c. Herod fears to harm him.
- III. Herod gives a party.
 - a. Salome pleases in dance.
 - b. Receives promise of gift.
 - c. Asks for John's head.
- IV. John is executed.

Teachers should recall to the class the promises of the angel who announced the coming of John to Elizabeth, also his father's prophecy regarding him when he was named. Recall briefly some of the incidents where we have met John and call attention to the forcefulness of his teachings.

Get all of the outside material you can. There may be available to many teachers other reference books not named here. Make use of them.

The following excerpts will help you to enrich your lesson:

"The castle of Machaerus, where (according to Josephus) John was imprisoned, is situated to the east of the Dead Sea. It may have been Herod's headquarters in the war which his treatment of the daughter of Aretas provoked. There are still found dungeons among its ruins which may well have been the scene of John's imprisonment (see G. A. Smith, pp. 569-70, or Henderson, pp. 155, 156). Dancing is not engaged in as a pleasure in the East. It is "a spectacle to be looked at by guests. No person of rank, or even of respectability, dances. It is performed only by professionals who are chiefly slave girls, the dancing being usually of a licentious kind." (Robbie, *Lessons on the Life of Jesus Christ*, p. 30.) It was therefore a degrading thing for a princess to dance for the amusement of guests." This note is from Rae's "How to Teach the New Testament."

Battenhouse says, "It was the tragic story of a king's disgrace and a prophet's heroism and death. The hero was John, and the murderer was Antipas, then tetrarch of Galilee and Perea. John had been, indeed, a great man. Nobler, even than his courage in the face of Herod, had been his humility in the presence of Jesus. In him might and meekness had dwelt together and wrought a great character. Faith, too, had had a part in the achievement of his moral greatness. It had been a faith tested by doubt."

From Dummelow we take "Herod the tetrarch, son of Herod the Great, received by his father's will the government (tetrarchy) of Galilee and Perea. His first wife was the daughter of the Arabian prince Aretas, called in 2 Cor. 11, king of Damascus. During a visit to his half-brother, Herod Philip (not the tetrarch), who lived as a private citizen in Rome, he became enamoured of his wife, Herodias, and persuaded her to leave her husband. He at once divorced his own wife, and married her. The marriage gave the greatest offense to devout Jews, for it was unlawful to take a brother's wife after his death, much less while he was alive. The only exception

was when the brother died without an heir. Herodias was the niece of her new husband."

Fourth Sunday, June 23, 1929

There is no lesson prepared for this Sunday. Use the class period to make up for interferences on account of Stake conference and other events which have prevented your keeping up to schedule.

Fifth Sunday, June 30, 1929

Written Review for the Second Quarter

1. Why did Jesus teach along the shores of the Sea of Galilee?
2. What happened when Jesus told Peter and his brethren to cast their nets into the sea again?
3. What call did Jesus make of the four brothers?
4. What was the result of Jesus' stay among the Samaritans?
5. What did the people of Nazareth expect of Jesus?
6. What occurred when Jesus preached in the synagogue?
7. What was the feeling between the Jews and Samaritans?
8. What characteristic did Jesus display toward the Samaritans?
9. Who was Nicodemus?
10. What tribute did Nicodemus pay to Jesus?
11. What occurred on the mountain after Jesus had selected his apostles?
12. To whom was the Sermon particularly directed?
13. How does the sermon symbolize "Come follow me?"
14. What is a disciple?
15. What is an apostle?
16. Name the seventh apostle to be definitely called.
17. In whose behalf did Jesus manifest his power at Capernaum?
18. Name three notable miracles.
19. In whose behalf were miracles performed?
20. What did the stilling of the tempest on Galilee manifest?

What is thy thought? There is no miracle?
There is a great one which thou hast not read,
And never shalt escape. Thyself, A man,
Thou art the miracle. Ay, thou thyself,
Being in the world and of the world, thyself,
Hast breathed in breath from Him that made the world.
Thou art thy Father's copy of Himself—
Thou art thy Father's miracle.

—Jean Ingelow.

OLD TESTAMENT DEPARTMENT

General Board Committee: Robert L. Judd, Chairman; Elbert D. Thomas, Vice Chairman; Mark Austin

LESSONS FOR JUNE

Course C—Ages 18, 19, 20

First Sunday, June 2, 1929

Lesson 20. Book of Isaiah

Text: Sunday School Lessons, No. 20.

References: The Book of Isaiah; Any good Encyclopedia; any good reference book dealing with The Prophets, e. g. Kent's "The Kings and Prophets of Israel and Judah;" "The Book of Life," Volume 4. (If Moulton's "Modern Reader's Bible is available use it for this lesson as the various literary forms are there readily evident.)

Objectives: To get the students to read Isaiah. To appreciate it as one of the great Books of the Bible and as a Hebrew contribution to world literature. (Truth is not marred by being clothed in beautiful language.)

Suggestive Grouping:

- I. What critics say.
- II. The Great Prophecies:
 - a. Isaiah 2:2-4.
 - b. Isaiah 10:5-8.
 - c. Isaiah 19:1-18.
 - d. Isaiah 28:1-28.
- III. The Great Prophetic Dramas. (These are prophecies and visions arranged around a general theme and in such a way that they are in reality gems of literature as well as wonderful prophetic scripture.)
 - a. The Rhapsody of Judgment—Isaiah 24, 25, 26, 27.
 - b. The Great Spiritual Drama on the Redemption of Zion. Isaiah, chapters 40 to 66.
- IV. Poems:
 - a. Isaiah 60:1-22.
 - b. Isaiah 12:1-3, 3-5.
 - c. Isaiah 14:4-19.
- V. Parable: Isaiah 5:1-7.

Lesson Enrichment:

"The Present Form of the Book of Isaiah. It is clear that the Book of Isaiah in its present form is the result of frequent and fundamental revisions. The fact that Isaiah's writings have been repeatedly supplemented and re-edited illustrates the esteem and devotion with which the prophet was regarded by subsequent generations. The noble prophecies in chapters 40-66, which interpret Israel's universal mission, and now generally recognized as coming from a period certainly not earlier than the Babylonian

exile. (See foreword to Lesson No. 18, Students' Lesson.) Many later passages have also been inserted in the first thirty-nine chapters, in which are found the original sermons of Isaiah, the son of Amoz. The result of this repeated revision is that a clear-cut literary analysis of the book is practically impossible. Eight or nine general divisions may be distinguished in the first thirty-nine chapters.

"The book opens with a general introduction, chapter 1, and a little group of social sermons, chapters 2 to 5, to which also belong 9-10. Then follows the account of Isaiah's activity in 734, B. C., recorded in chapters 7 and 8. These chapters are in turn introduced by an account of his call in chapter 6, and are supplemented by later Messianic prophecies (9, 11, 12). Next comes a large collection of foreign prophecies of various dates (13-23). Chapters 24-27 contain certain very late prophecies. In chapters 28-31 are found selections from Isaiah's sermons preached in connection with the great crisis of 701 B. C. Chapters 34 and 35 contain a post-exilic apocalypse. The historical chapters, 36 and 37, record the closing years of Isaiah's activity, and 38 and 39 contain incidents preceding the invasion of Sennacherib in 701 B. C.

"Isaiah's prophetic work may be divided into four distinct periods. The first extending from about 738 to 735 B. C., is represented by the account of his call and the stirring social sermons found in chapters 2 to 5 and 9 to 10. The second period was the great crisis of 735-4 B. C. when Tiglath-pileser IV's impending invasion of Palestine led Kings of Damascus and Northern Israel to attempt to force Judah to join them in opposing the common foe. Chapters 17:1-11 and 7 and 8, clearly belong to this period. The third period extends from 710-701 B. C. and culminates in the first great invasion of Sennacherib. The fourth and last period of Isaiah's activity was apparently connected with the second western campaign of Sennacherib about 690 B. C." (Kent's Kings and Prophets of Israel and Judah, pages 136-7.)

Second Sunday, June 9, 1929

Lesson 21. Micah, the Prophet of the Poor

Text: Sunday School Lessons, No. 21.

References: *The Book of Micah*; Kent's "The Kings and Prophets of Israel and Judah," Pages 161-168, "The Book of Life," Volume 4.

Objective: To emphasize the wide range of inspiration in ancient times concerning the coming of the Messiah, the destruction of Jerusalem, and its ultimate restoration.

Organization of Material:

- I. Micah, his life and work.
- II. Micah's prophecies:
 - a. The Denunciation of Israel's Rulers. (Chapters 1 to 3.)
 - b. Predictions of Future Deliverance and Glories of Jerusalem. (Chapters 4 and 5.)
 - c. Exhortations and warnings. (Chapters 6:1 to 7:8.)
- III. Comparative study of Isaiah and Micah.
 - a. Micah 4:1-4 and Isaiah 2:2-4.
 - b. Micah 5:1-3 and Isaiah 40:1-11.

Lesson Enrichment:

"Inspired by Isaiah whose fellow-countryman and younger contemporary he was, Micah appeared on the scenes shortly after 722 B. C., from Moresheth, near Gath. The most marked characteristic about him was his extremely sharp, masculine utterances concerning the groups of popular prophets (or leaders of Israel) previously mentioned. (Micah 3:5-8). It stood to reason, therefore, that in contrast with such fellow prophets he should proclaim woe over Judah as well as over Samaria. (See Micah 3:12.) Kittell, "The Religion of the People of Israel," page 142.

"The Book of Micah was the favorite of Theodore Roosevelt, as it has been and must always be the inspiration of all those who pity the sufferings of the poor, who look and work for the coming of the day of social justice and righteousness." *The Book of Life—Volume 4*, page 188.

"Micah's home was probably beside the Chief Valley which led up from the Philistine Plain toward Jerusalem. While his interests were local, his outlook was broad. In his exposed outpost, a little above the great coast plain, the peasant of Moresheth had acquired that habit of constant watchfulness and of keenness of detecting and interpreting every new movement on the horizon which is a fundamental characteristic of a true prophet. Therefore, when the rumors came of Assyrian armies moving in the distant north, he quickly and truly saw what their approach would mean to little Judah. * * * A great calamity was clearly about to overtake Judah. His task as a prophet was to find out the real cause. That

cause he found in the cruelty and oppression of the poor and dependent by the men of wealth and authority and especially by those who guided the national policy of Jerusalem." Kent, "The Kings and Prophets of Israel and Judah," page 167.

Third Sunday, June 16, 1929

No lesson. Open Sunday to allow for Quarterly Conference, etc.

Fourth Sunday, June 23, 1929

Lesson 22. Zephaniah

Text: Sunday School Lessons, No. 22.

References: *The Book of Zephaniah*; *The Book of Life—Volume 4*, page 201; II Kings, Chapter 21.

Objective: To give the students a proper background to understand Zephaniah's prophecy. To show that no matter how discouraging conditions may become and no matter how low Israel may fall the honest and God-loving among her shall not be left without hope.

Suggestive Grouping:

- I. The Historical background. (See II Kings, Chapter 21.)
- II. The reaction against the Prophets. (See Kent's "The Prophets of Israel and Judah," Pages 186, 187.)
- III. The Book of Zephaniah.
 - a. The Doom of Israel (Chapter 1).
 - b. The Doom of Other Nations (Chapter 2).
 - c. The Cry of Hope (Chapter 3).
 - d. The Song of Trust in Jehovah (Chapter 3:14-20).

Lesson Enrichment:

"After the days of Isaiah and Micah, the voice of the prophet was not heard for a period of seventy-five years. The party of reaction, which had bitterly opposed Isaiah, came into power; and their prophet-king, Manasseh, persecuted the followers of Jehovah. Then came Josiah and his reforms. Again the conditions were favorable to prophecy and a group of three: Zephaniah, Nahum, and Habakkuk, made their contribution to prophetic literature.

"On the whole, they do not possess the vigor of utterance, the spiritual fervor, the commanding power of the earlier prophets. Zephaniah was a prince of the royal house of Hezekiah. * * * During the time of Zephaniah, an invasion of the wild Scythian tribes from the North threatened Palestine. Like a flood pour-

ing over a dam, they broke over the northern mountains, down into the Mesopotamian plain and they marched by the old road of invasion toward Egypt. It was a tribal movement, a migration; they came with their wagons and their herds, sweeping on in a resistless tide. They were bought off and turned by the ruler of Egypt. They did not penetrate to the hills of Judea; but Zephaniah, whose name means, "Whom Jehovah protects," took the opportunity to deliver his message of the Day of Judgment and wrath, not only upon Judah, but upon the world." (The Book of Life—Volume 4, page 201.)

"For a number of decades the voice of the Prophets was silent, or, if heard, was violently repressed. In the meanwhile Samaria had fallen, and on the throne in Judah was Manasseh, who was inimical to the prophets of Yahweh (Jehovah) and forcibly beat down all opposition. It was not until after he and his son Ammon had gone and King Josiah had succeeded, that the preaching of the prophets seems to have regained freedom of action. About this time hither—Asia was submerged by the Scythians, the horsemen from the north, and further indications were not wanting that the powerful Assyrian Kingdom was nearing its last days. In this oppressive lull before the storm the prophetic movement came to life again. About the year 630 B. C. arose Zephaniah, one of the house of David, perhaps a great grandson of King Hezekiah. In stirring words he described the day of Yahweh which in execution of the wrath of Yahweh was to come upon Philistines, Ethiopians, Assyrians, upon man and beast, upon air and sea, nor should Judah be spared." Kettel, "The Religion of the People of Israel," page 143.

Fifth Sunday, June 30, 1929

Review

1. Name six of the Prophets after whom Books of the Bible are called.

2. Give the country and the social position of the following prophets: Amos, Hosea, Micah, Zephaniah.

3. What did Amos say about the Lord's revealing his secrets to the Prophets?

4. How do Latter-day Saints interpret Isaiah 5:26—"And he will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth: and behold, they shall come with speed swiftly."?

5. What event do Latter-day Saints say is referred to Isaiah 29:4? "And thou shalt be brought down and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as of one that has a familiar spirit, out of the ground, and thy speech shall whisper out of the dust."

6. Interpret Isaiah 2:2-3. "And it shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he shall teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem."

7. Select any one of the prophets you have studied and in a paragraph point out what has greatly impressed you.

8. To what Centuries B. C. do the Prophets Isaiah, Amos, Hosea and Zephaniah belong?

THE BIBLE

"I believe the doctrines contained in that book (the Bible) are true, and that their observance will elevate any people, nation, or family that dwells on the face of the earth. The doctrines contained in the Bible will lift to a superior condition all who observe them; they will impart to them knowledge, wisdom, charity, fill them with compassion and cause them to feel after the wants of those in distress, or in painful or degraded circumstances. They who observe the precepts contained in the scriptures will be just and true and virtuous and peaceable at home and abroad. Follow out the doctrines of the Bible, and men will make splendid husbands, women excellent wives, and children will be obedient; they will make families happy and the nations wealthy and happy and lifted up above the things of this life."—Brigham Young.

BOOK OF MORMON DEPARTMENT

General Board Committee: Alfred C. Rees, Chairman; James L. Barker, Vice Chairman; Horace H. Cummings and Wm. A. Morton

LESSONS FOR JUNE

Course B—Ages 15, 16, 17

First Sunday, June 2, 1929

Lesson 21.

Texts: Sunday School Lessons, No. 21; Alma 34, 35, 39, 41, 42, 43.

Objective: True repentance is two-fold: we turn from evil, and we turn to God; the first—a sort of negative repentance—is the basis for the second.

Suggestions to Teachers:

Complete repentance says with the Savior 'Not my will, but thy will be done.' One may forsake evil from selfish reasons: the self-righteous Pharisee thanked the Lord that he was not as other men. Righteous living is the necessary basis for the real repentance—loving, obedient service.

The child puts its hand in the hot water and is burned; if, "repenting" not, it puts its hand in again, it will be burned again. In the affairs of every day life, progress is achieved by abandoning the less good and the false for the better and the true.

In the moral and spiritual life, law, likewise governs; without law rational conduct would be impossible. We must repent: turn away from that which leads to misery and death and choose that which leads to happiness and life—"Sin never was happiness."

Putting off repentance makes it more difficult until sin may make it impossible. (Spiritual death, see Lesson on Resurrection for April.)

The Lord is trying to bring about our eternal happiness; for our sake he desires us to repent, and for our sake he suffered death. (Pearl of Great Price.)

Can the Lord bring about our happiness without our help? What must we do? When?

Second Sunday, June 9, 1929

Lesson 22.

Texts: Sunday School Lessons, No. 22; Alma 40, 41; President Joseph F. Smith, "Gospel Doctrine," pp. 596-601.

Objective: The state of the soul between death and the resurrection permits of the preaching of repentance and makes possible the judging of all mankind according to the law of the Gospel.

Suggested Groupings:

Not all men resurrected at the same time.

Space between time of death and the resurrection.

Resurrection at the time of the Savior's resurrection.

A first resurrection preceding the Millennium.

A second resurrection after the Millennium.

What happens to the souls of men between death and the resurrection?

The just and the obedient.

Those who were disobedient.

To whom did the Savior preach?

To whom did He send others?

Application: If there is still a chance for repentance there, what advantage have those who repent now?

(The longer progress is delayed, the more difficult it becomes—Delay is lack of opportunity to progress—We desire to help in the work of salvation both here and there, etc.)

Third Sunday, June 16, 1929

Lesson 23.

Texts: Sunday School Lessons, No. 23; Helaman 13, 14, 15.

Objective: The Lord calls us to repentance because he desires our happiness; we seek in vain for happiness in transgression.

Suggestions to Teachers:

The circumstances of Samuel's teaching.

Wealth is neither evil nor good except as it is used—many things like wealth, education, intellectual ability, etc., may become apparently evil if used in selfish or wicked service. Wealth lends itself very readily to selfish service.

When men do wrong they seek excuses; because it is difficult to be honest and sincere with themselves and sin, they welcome flatterers who help them in self-deceit.

The Lord through guidance according to His wisdom and love would save us pain and enable us to find joy; we are liable to seek disappointing short-cuts to happiness.

Application: Why should we avoid wrong and do right? (Only road to happiness for ourselves and others: Out of love for others. Because of love and gratitude to the Lord Jesus and our Heavenly Father.)

Fourth Sunday, June 23, 1929

Lesson 24.

Texts: Sunday School Lessons, No.

24; Dr. Talmage, Articles of Faith, Lectures 6 and 7.

Objective: Baptism, in the form and with the authority prescribed by the Savior, is necessary.

Suggested Groupings:

Authority given to baptize.

Conferred by Savior.

Importance of authority so great that Jesus had his servants make mention of their commission in the baptismal formula.

Mode of baptism.

Purpose of baptism.

Means in reach of all of acknowledging atoning sacrifice of Jesus (Symbolic of death, burial and resurrection, etc.).

Means of entering into a covenant.

Means of being received into the Church.

Sins forgiven by virtue of baptism but only after real repentance (whether the sins are committed before or after baptism, unless sin be unto death).

Baptism necessary.

Why should men not undertake to change baptism or anything else the Lord has expressly commanded? (To attempt to change baptism or anything the Lord has expressly commanded is presumptuous and deprives

men in the measure that they do it of the guidance of divine wisdom.)

Fifth Sunday, June 30, 1929

Review

Texts: Lessons for March, April, May, June.

Objective: To fix and associate more closely the most important truths discussed.

Suggestions to Teachers:

Let discussion be oral.

Assign review questions week in advance.

Questions

Are we really judged in the Church by what we do or by what we believe? Give examples.

On what conditions has the Savior redeemed us from our individual sins?

In what way are the first principles of the Gospel grounded in natural principles?

What are the advantages of an unpaid priesthood?

How is repentance two-fold?

Why does the Lord call us to repentance?

Answer Key will not be provided. The teacher is to be the sole judge of the acceptability of the pupils' response.



OLD TESTAMENT ("C") CLASS, CENTRAL BRANCH SUNDAY SCHOOL,
PORTLAND, OREGON

Superintendent, Louis H. Christensen—standing at right

CLASS RESOLUTIONS

1. In 1929 I will strive to master myself.
2. I will keep the word of wisdom that my body and mind will do better work than ever before.
3. I will strive for independent judgment, but with due regard for the superior wisdom of my elders.
4. Socially: To be so faithful and sincere in my dealings with my fellow men, that I may be known to embody the qualities of honesty, love, faith, kindness, generosity and courage.
5. Morally: Cultivate good habits.
6. I will counsel the Lord in all my doings.

CHURCH HISTORY DEPARTMENT

General Board Committee: Adam S. Bennion, Chairman; J. Percy Goddard, Vice Chairman

LESSONS FOR JUNE

Ages 10 and 11

First Sunday, June 2, 1929

Lesson 21. The Second Missouri Persecution

Text: Sunday School Lessons, No. 21.
Supplementary References: (See Lesson 20.) Consult also a Bible Dictionary on the Lives of Jesus' Apostles.

Objective: To teach that we should appreciate the sacrifices of those who, through persecution, carried forward the establishment of this Latter-day Church.
Organization of Material:

- I. Causes of the Missouri Persecutions.
 - a. Differences in political opinion.
 - b. Jealousy of the ownership of land.
 - c. Religious differences.
 - d. False rumors.
 - e. Of zealous defense of rights.
- II. How the Saints might have put an end to persecutions.
- III. How such a procedure would have effected the Church.
- IV. Typical experiences:
 - a. The trouble at Gallatin.
 - b. The plan of the "Delange Chief."
 - c. The affair at De Witt.
 - d. The battle of Crooked River.

Lesson Enrichment:

The experiences of the Saints in Missouri suggest those of the early Christians after the death of Jesus. Relate how his followers were persecuted.

- a. The name Christian itself given in derision.
- b. How Christians were deprived of property.
- c. How they were imprisoned.
- d. How they were mocked and put to death at Roman celebrations.
- e. How the apostles of our Lord were put to death for their testimony.
- f. The blood of the martyrs became the seed of the Church.

Application: Surely the witness of the loyalty of our forefathers will incline us to stand "True to the Faith." How may we do so?

Second Sunday, June 9, 1929

Lesson 22. The Second Missouri Persecution

Text: Sunday School Lessons, No. 22.
Supplementary References: Essentials

in Church History, Smith, pp. 216-232; One Hundred Years of Mormonism, Evans, pp. 251-260; Hist. Church, Vol. 3, pp. 55-85; 149-178; Autobiography of Parley P. Pratt, pp. 189-218; Heber C. Kimball, pp. 216-223; Missouri Persecutions, Roberts, pp. 196-226; Young Folks History of the Church, Anderson, pp. 78-83.

Objective: To show how our fathers struggled through sorrow to preserve for the present generation the "True Gospel of Jesus Christ."

Organization of Material:

- I. The election at Gallatin.
 - a. Political right of the Saints withheld.
 - b. The rights of the Saints as American Citizens.
 - c. Falsehoods circulated.
 - d. The raising of the Mob Militia by order of Governor Boggs.
 - e. The mob gatherings. (1) Diahman, (2) De Witt, (3) Crooked River, (4) At other places.
 - f. Apostasy of leading Church members.

Lesson Enrichment:

1. In the "Life of John Taylor," Roberts, p. 62, we read, "Taking advantage of the disturbance at the election in Gallatin, some of the old settlers at Millport, in the same county, set fire to their log huts and then fled southward, spreading the report that the Mormons had burned their houses and had driven them from their lands. At this rumor, false though it was, a wave of popular indignation passed through the state, which Governor Boggs took advantage of to issue an extermination order, and called out the Militia of the State to execute it. By this edict the Governor virtually converted the mobs that had been plundering the Saints into the State Militia, and gave them full license to continue the war on the Saints, which they did in the most brutal manner."

2. "Missouri Persecutions," Roberts, p. 205, says, "The mob took a number of the brethren prisoners, and sent word to Far West and other settlements that they were torturing them in the most inhuman manner, by this means, doubtless, seeking to provoke the Saints to some act of cruelty upon their enemies that might fall into their power, and thus give the mob an excuse for assaulting and driv-

ing the Mormon community from the state. All parts of the state were flooded with falsehoods about Mormon atrocities and cruelties—cruelties which never happened."

3. In a report which General Parks made to Governor Boggs, Sept. 25, 1838, occurs the following: "There has been so much prejudice and exaggeration concerning this matter, that I found things entirely different from what I was prepared to expect." That is, the Mormons were not on the "War Path." He continues, "When we (the army) arrived here (at Far West), we found a large body of men from the counties adjoining, armed and in the field for the purpose, as I learned, of assisting the people of this County against the 'Mormons,' without being called out by the proper authority."

4. As this and the next lesson discuss the "Missouri Persecutions," get the children to see the real outrages committed, wherein some "four hundred Saints were either murdered outright or died from exposure and hardships inflicted upon them in this unhallowed persecution," and "from twelve to fifteen thousand citizens of the United States expelled from the State of Missouri—from the lands purchased of the general government; while their homes were destroyed and their stock and much other property confiscated." When the Governor was appealed to he exclaimed, "The quarrel is between the Mormons and the mob, and they can fight it out."

Application: Help the pupils to understand, that although we today cannot see all the reasons why the Lord's people had to suffer, that those who remained faithful were heirs to God's most glorious kingdom.

Third Sunday, June 16, 1929

Lesson 23. The Saints Driven From Missouri

Text: Sunday School Lessons, No. 23. Supplementary References: Essentials Church History, Smith, pp. 233-242, 250-252; Missouri Persecutions, Roberts, pp. 226-268; History of the Church, Vol. 3, pp. 178-199, 217-259; One Hundred Years of Mormonism, Evans, pp. 260-271; 276-279; Autobiography Parley P. Pratt, pp. 219-234; Young Folks History of the Church, Anderson 83-93; Life of Joseph Smith, Cannon, pp. 255-292.

Objective: Same as for Lesson 21.

Organization of Material:

1. Personal and property rights taken from the Saints.

2. The "Mormons" disowned by the State of Missouri.
3. Dissenters of the Church magnify falsehoods.
4. The Commander-in-Chief, Governor Boggs, urged to be on the scene.
5. The character of the Generals in charge of the "Extermination."
6. The Governor directly responsible for the "Haun's Mill Massacre."
7. The 150 mile journey eastward to Illinois.
 - a. The winter season.
 - b. Hardships and sufferings.
 - c. Church leaders left behind in Liberty and Richmond jails.

Lesson Enrichment:

1. We are informed (Doc. and Cov. Commentary, p. 663) "That peace and justice cannot be established until the adversary is bound and every wrong committed under his regime is righted." And again, "It needs must be that offenses come, but woe unto him by whom they come." The commentary p. 397 adds, "As the world is constituted, offenses will come. Some individuals will always place stumbling-blocks in the paths of their brethren. But woe to him who does it! The fate of one lying at the bottom of the sea with a millstone around his neck is, as the Savior declares, better than that of those who cause offenses among the people of God (Luke 17:2).

2. Bring the students to see the real meaning of Eliza R. Snow's beautiful hymn,

"Think not when you gather to Zion,
Your troubles and trials are through;
That nothing but comfort and pleasure
Are waiting in Zion for you:
No, no; 'tis designed as a furnace,
All substance, all texture to try,
To burn all the wood, hay and stubble,
The gold from the dross purify."

3. Regarding Paul, the Apostle, the greatest missionary of the Christian dispensation, God said, "For I will show him how great things he must suffer for my name's sake." (Acts 9:16.) To escape religious persecutions, the Pilgrims fled to America and assisted in establishing a new form of government.

4. Speaking of the Constitutional rights of the Saints, the Prophet says, "All the power that I desire, or have sought to obtain, has been the enjoyment of the constitutional privilege for which my fathers shed their blood, of living in peace in the society of my wife and children, and enjoying the society of my friends and their religious liberty which is the right of every American citizen, of worshipping according to the dictates of his conscience and the Revelations of God."

Hist. Church, Vol. 5, p. 490. See 1928 Leaflets, Nos. 5, 6, 7, (Joseph's Ancestors fight for Liberty.)

Application: Give reasons why the State of Missouri should have protected its citizens. Which would we choose today, to flee from our homes and comforts or cease going to Sunday School, Church, and other meetings, thereby leaving the Mormon Church, having nothing more to do with it?

Fourth Sunday, June 23, 1929

Lesson 24. Church Leaders Imprisoned

Text: Sunday School Lessons, No. 24. Supplementary References: Essentials in Church History, Smith, pp. 238-262; His. Church, Vol. 3, pp. 200-216; One Hundred Years of Mormonism, Evans, pp. 271-276; Autobiography of Parley P. Pratt, pp. 227-234; Life of Joseph Smith, Cannon, pp. 258-299; Young Folks Hist. Church, Anderson, pp. 93-97; Missouri Persecutions, Roberts, pp. 238-284.

Objective: The same as for Lesson 21. Organization of Material:

- I. The Imprisonment of Leaders.
 1. At Independence, Mo.
 2. At Richmond.
 - a. The guards rebuked (Majesty in Chains).
 - b. The trial of the leaders.
 - c. The nature of the testimony.
 3. At Liberty.
 - a. The epistle from prison.
 - b. The attempts to get final trial.
- II. A change of Venue (Trial before other judges).
- III. The leaders given a chance to escape.

Lesson Enrichment:

1. Doc. and Cov. Commentary, p. 928, says, "The Militia now advanced upon the defenseless city and compelled the Saints to sign away their property, 'to defray the expense of the war.' The town was given up to pillage. Women were abused publicly, and nameless horrors were committed. The Prophet and his companions were taken, first to Independence, then to Richmond, and later to Liberty, Clay County. While in jail at this place, he received the revelations in Sections 121, 122, and 123. The prisoners were treated outrageously. Several times their food was poisoned, but God preserved their lives. They passed the winter in prison, where they were held illegally."

2. A part of the 4th Article of the Constitution of Missouri reads: "That all men have a natural and inalienable right to worship Almighty God according to the dictates of their own consciences—that no human authority can control or interfere with the right of conscience; that no person can ever be hurt, molested or restrained in his religious professions, or sentiments, if he does not disturb others in their religious worship. * * * no preference can be given by law, to any sect or mode of worship."

3. Tell the story of Alma and Amulek, their imprisonment and deliverance, death of the Saints by fire, etc. Alma 14. Remember that hypocrites like chaff are completely scattered by blasting winds of adversity. It has ever been so in this Church.

Application: There is with us and before us daily, trials that try and test our faith to the fullest extent. Every man is given a chance to "rise or fall under the pressure of responsibility." Every student, ever so young, is beset with "Missouri Persecutions." Our knowing the history of the race, should modify our conduct.

Fifth Sunday, June 30, 1929

The lesson for June 30th is a review. The leaflet contains the material.



KINDERGARTEN CLASS (1928)

Lewiston, Utah, Benson Stake

Teachers: Ethyl G. Williams, Edith Spackman and Oretta Bergenson.

Superintendency: Elmer Boman, Edward Hoffman and Dawn C. Van Dyke.

This class of 22 had a regular attendance of 80%.

PRIMARY DEPARTMENT

General Board Committee: Charles B. Felt, Chairman; Frank K. Seegmiller, Vice Chairman; assisted by Florence Horne Smith, Lucy Gedge Sperry and Tessie Giauque

Preview Questions

1. Show that the experience of Moses was such as to make him a very broad minded, intelligent man.

2. What did God mean by calling Himself "I Am?" See Ex. 3:14.

3. In what way were the plagues a direct attack upon the Egyptian Religion?

4. Why did the Israelites partake of lamb, unleavened bread and bitter herbs in the feast of the Passover?

5. Read aloud Moses "Song of Triumph," Ex. 15:1-13. What is there in it that makes you feel that God was especially mindful of His chosen people Israel?

(2) He knew the needs of his own soul.

c. God gives him three signs of His power.

d. He gives Moses a spokesman.

III. The Children of Israel Rejoice.

They bow their heads and worship.

Point of Contact: June is one of the loveliest months of the year. It is sometimes called the month of roses. Why? In the autumn what happens to the leaves of the rose bush? What happens to the bush itself? To all outward appearances it is dead but in its branches and roots there is the spark of life which God has given to it. This life-spark waits all winter long trusting in its Maker to bring the sunshine, the warm-weather, the raindrops, that it may burst forth anew and give the world again its glory. So it is with all the plants and trees. As we watch their marvelous changes we, too, are filled with a desire to trust in our Maker. Our story today tells us of a man whom God took from a beautiful palace to live near the flowers, the grasses, and the animals, that he might have more and more faith in his Maker.

A very good picture of the Israelites in Egypt is to be found in the "Good House-keeping" magazine for February 1929.

As an illustration let the children tell the story of Moses in the Floating Cradle.

When telling the story of the Call of Moses mention the little incident of his assisting the daughters of Jethro to get water for their father's flock. It is found in Exodus 2:16-22.

Application: Tell one reason why it was well for Moses to live near to nature when he was a shepherd. When little children see green buds burst into pink and red flowers what does it cause them to think of the Maker of these flowers? Tell of other wonderful things that impress us in nature. There is something that thoughtful folks do every night before they go to bed and every morning after they arise that helps them to trust in God. What is this something? At what other times do we pray?

Third Sunday, June 16, 1929

Lesson 22. Moses Pleads to Pharaoh

Text: Exodus 5; 6:1-13, 28-30; 7; 8; 9; 10; 11; 12; 13:1-17.

LESSONS FOR JUNE

Ages 7, 8 and 9

First Sunday, June 2, 1929

Note: Last month a lesson was printed for May 12th. As this is "Mothers' Day" it should have been left open. For this reason and to permit classes to keep to the schedule, no material is provided for June 2nd.

Second Sunday, June 9, 1929

Lesson 21. Moses Called to Deliver Israel

Text: Exodus 2:11-25; 3, 4.

Reference: Sunday School Lessons, No. 21.

Objective: "Trust ye in the Lord forever: for in the Lord Jehovah is everlasting strength."

Memory Gem: Use the quotation in the objective.

Song: "Dearest Children," Deseret S. Song Book.

Outline: (Organization of Material)

I. Moses, a Shepherd in Midian.

- How he came to be there.
- His family.
- His daily work.
- His meditation and his prayers to God.

II. God speaks to him from the Burning Bush.

- Calls him to assist his Hebrew brethren.
 - Their dire need.
 - Their prayers had ascended to Heaven.
- Moses' humility.

- He knew the power of the Pharaohs.

Reference: Sunday School Lessons, No. 22.

Objective: "Trust ye in the Lord forever: for in the Lord Jehovah is everlasting strength."

Memory Gem: "I will be with you, and teach you what ye shall do."

Song:

Outline: (Organization of Material)

I. Moses and Aaron Take God's Message to Pharaoh.

- a. They speak with courage as God's servants.
- b. Pharaoh mocks them.
- c. They repeat the message.
- d. Pharaoh increases the work of the Israelites.
 - (1) Their great distress.
 - (2) The comforting promise from God.

II. A Second Visit is Accompanied by Miracles.

- a. Aaron's rod becomes a serpent.
- b. It swallows the others.

III. Ten Plagues Follow Pharaoh's Refusal.

- a. The sacred river turned to blood.
- b. Slimy frogs appear everywhere.
- c. Many other loathsome and terrible things sent to open Pharaoh's eyes.
- d. The death of the first born. Its effect up on Pharaoh.

IV. All Egypt Sends Israel Out.

- a. In the darkness of the night.
- b. They give them raiment, jewels, etc.

Point of Contact: One day, as a beggar was sitting beside the roadside, there appeared to him a beautiful being. Her arms were laden with treasures and were stretched out toward him. As he gazed at her in stupid surprise, she glided past him. She looked at him with beseeching eyes, as if she wished to compel him to take what she was offering. Then she passed slowly by and disappeared. She had no sooner gone, than, as if waking from a dream, he hurried eagerly in the direction she had taken. He met a traveler, and said, "Have you seen a beautiful stranger, with her hands full of the very things I want, going along this road?" "Yes," replied the traveler, "her name is Opportunity. But if she offers you something once and you refuse it, she never returns."

Our Heavenly Father always gives us more than the one chance that Opportunity is said to give. He loves all folks as his children, and tries to do all he can for them, but even He will not always "strive with man." Little folks and big folks must keep their eyes and their ears open to see and to hear what

He has for us. So patient is this Heavenly Father of ours that He gave one man as many as ten chances. This man was the king of Egypt and it was he whom Moses and Aaron went to see.

Application: There are times when boys and girls pray for new things to wear or for opportunities to come to them. The very fact that we ask our Heavenly Father for them shows that we believe that He will give them to us. But in the meantime, what can we do ourselves to help wishes come true? In the case of praying for new things what might we do? If we wish a job during the summer time what may we do to help it come to us?

Fourth Sunday, June 23, 1929

Lesson 23. Israel Set Free

Text: Exodus 13:17-22; 14; 15:1-22.

Reference: Sunday School Lessons, No. 24.

Objective: "Trust ye in the Lord forever: for in the Lord Jehovah is everlasting strength."

Memory Gem: "I will sing unto the Lord, for He hath triumphed gloriously."

Song:

Outline: (Organization of Material)

I. A great Host goes with Moses out of Egypt.

- a. More than 600,000 besides women and children. With their flocks and their herds.
- b. Their condition.
 - (1) They had very little food.
 - (2) They were not able to govern themselves.
 - (3) In their hearts they trusted in God.
- c. The Lord guided them.
 - (1) Pillar of fire by night.
 - (2) Cloud by day.

II. Pharaoh Follows Them to His Destruction.

- a. He sends chosen chariots with captains.
- b. A great fear comes over Egypt. Moses in calmness says, "Fear not—See the Salvation of the Lord."
- c. The Egyptians realize their mistake. They recognize "That the Lord fighteth for Israel."
- d. They are swallowed up by the sea.

III. Great Rejoicing Because of God's Deliverance.

In song and dance the Israelites praise God.

Point of Contact: When people are very happy name some of the things that they do. When have you been exceptionally happy because of something special that has come to you? How has this happiness been expressed? When Moses and the children of Israel obtained permission to leave Egypt how did they feel and what did they do?

Application: When the Children of Israel looked back and saw the Egyptians following them, what did they do? What

did Moses say to them? How did the Lord fight for them that day? How did the Israelites show their gratitude for this wonderful protection God gave them? What blessings have come to you in your lives? How do we show our gratitude to God for His blessings to us? Besides thanking Him and singing praises to Him, how can we be of service in His Church?

Fifth Sunday, June 30, 1929

Review.

KINDERGARTEN DEPARTMENT

General Board Committee: Charles J. Ross, *Chairman*; George A. Holt, *Vice Chairman*; assisted by Inez Witbeck

LESSONS FOR JUNE

Ages 4, 5 and 6

First Sunday, June 2, 1929

Lesson. The Helpful Cloud

Objective: Happiness comes to us through doing good for others.

Story: One hot summer morning a little cloud rose out of the sea and floated lightly and happily across the blue sky. Far below lay the great earth, brown, dry and burned looking because there had been no rain for a long time. The little cloud could see the poor people of the earth working and suffering in the hot fields, while she herself floated in the morning breeze, hither and thither, without a care.

"Oh, if I could only help the poor people down there!" she thought. "If I could just make their work easier, or just to give them a cool drink of water would make me glad."

And as the day passed and the cloud became larger, this wish to do something for the people was ever greater in her heart.

On earth it grew hotter and hotter; the people looked up at the cloud as if they were praying and saying, "Ah, if you could only help us."

"I will help you, I will!" shouted the cloud. And she began to sail softly down toward the earth.

But suddenly, as she floated down, she remembered something which had been told her when she was a tiny cloud-child in the lap of Mother Ocean: It had been whispered that if the clouds go too near the earth they die. So she thought and

thought. But at last she stood quite still and spoke boldly and proudly. She said, "Dear people on earth, I will help you, even though I die."

This kind thought made her suddenly very large and strong. Never had she dreamed that she could be so big.

"Yes, I will help you," cried the cloud once more, "I will give my life for you."

As she said these words a wonderful light glowed from her heart, the people called it lightning, the sound of thunder rolled through the sky, and a love greater than words can tell filled the cloud; down, down, close to the earth she swept, and gave up her life in a blessed healing shower of rain.

Just as the cloud was dying, over the whole country-side, as far as the rain fell, a lovely rainbow appeared in the sky and all the brightest rays of heaven made its colors; it was the last greeting of love from the happy cloud.

Soon that, too, was gone, but long long afterward the men and animals who were saved by the cloud kept her blessing in their hearts.—Sara Cone Bryant.

Application: Lead the children to tell of a kindness that someone has done for them, rather than to tell of what they have done for others. We often read or hear of those who give their lives to save the life of another. It isn't often necessary to make the Supreme Sacrifice. The Boy Scouts tell us, "Do something good for someone every day."

Gem: "Have I done any good in the world today?"

Have I helped anyone in need?"

Rest Exercise: Represent the clouds as they float softly through the air and give their drops of rain to the earth.

Songs for the Month: "Bird Day Song," p. 44 Kindergarten and Primary Songs by Frances K. Thomassen. "Forgiveness," p. 25, Kindergarten and Primary Songs. "Baby's Waking Song," p. 51. Song Stories by Patty Hill. "Let's Be Kind to One Another," D. S. S. Songs.

Choose one of these to be taught during the month.

Second Sunday, June 9, 1929

Lesson 16. Our Bird Friends

Texts: "History of Utah," "Story of the Gulls."

Supplementary Reference: "Sunday Morning in the Kindergarten," p. 55.

Objective: Aiding in the care of birds will help to make our homes bright and insure protection from insect pests.

Organization of Material:

- I. The Gulls.
 - Description.
- II. Coming of the Pioneers.
 - a. Condition of the soil.
 - b. Preparing it for planting.
- III. The Siege of Crickets.
 - People pray for help.
- IV The Prayers Answered.
 - Gulls eat crickets.
- V. The Gulls Protected.
 - a. By law.
 - b. By love.

Study the approach to this lesson as it is given in "Sunday Morning in the Kindergarten."

Lesson Enrichment: "Bird's Day." "Who," said the Blackbird, "while I was away,

Scattered those crumbs for my dinner today?"

"Who," said the Bluebird, "last night do you think,

Gave me a basin of water to drink?"

"Who," said the Linnet, "shouted out 'scat'

And frightened away that terrible cat?"

"Who," said the Robin, "now I didn't see, Hung up these strings for my nest in the tree?"

And the little white Owl in the tree top, too,

Sleepily murmured, "Who! Who! Who!"

Then a little boy who had heard each bird, Smiled, but he answered never a word.

Gem:

I listened to a song this morning,

The most beautiful e'er heard.

I looked to see from whence it came,

It had sprung from the heart of a bird.

Present each child with a cut-out bird on which is written: "I'll help you if you will protect my life."

Rest Exercise: How may we help to protect the birds?

Frighten the cat away from the nest in the tree.

Pour water into a pan for them.

Third Sunday, June 16, 1929

Lesson 17. The Good Samaritan

Texts: Luke 10:25-37. Sunday Morning in the Kindergarten, p. 58.

Objective: Nobility of soul is developed by deeds of brotherly love.

Organization of Material:

- I. The man attacked by robbers.
 - a. His cries for help.
 - b. They beat him and leave him to die.
- II. Twice travelers pass him by.
 - a. A priest.
 - b. A Levite.
- III. The Samaritan comes.
 - a. He relieves the wounded man's suffering.
 - b. Lifts him upon his donkey.
 - c. Takes him to the inn for the night.
 - d. Provides for his care until he gets well.

Show pictures of someone helping another. There are always those around us who need help. How may we help those in need? We love our neighbors as ourselves. One day a man asked Jesus: "Who is my neighbor?" Jesus said, "Whoever is kind to anyone in need, even a stranger who lives far away, is a neighbor."

Lesson Enrichment:

The other day in a small town in Southern Utah, an old man was walking along the sidewalk. It was a very hot day, and suddenly he was overcome with the severe heat, and fell to the ground.

A boy was the only one near enough to see him fall and he ran to help the man to his feet. The boy was small and the man heavy, so he couldn't lift him. He took his cap from his head, lay it over the old man's face to shade it from the hot sun and then ran to the nearest house for help.

Gem: Same as for last Sunday.

Rest Exercise: Have the children suggest deeds of kindness that we may do for others. Pretend to do those things.

Fourth Sunday, June 23, 1929

Lesson 18. David's Kindness to the King

Text: I Samuel 16:14-23.

Supplementary References: "Sunday



THE GOOD SAMARITAN

On seeing the wounded man his heart was moved with pity. He bound up his wounds, poured wine and oil into them, placed him upon his own horse, took him to an Inn, and there cared for him. On the following day he gave the landlord some money to pay for keeping the wounded man, and told him if it cost more he would pay the balance on his return.

Morning in the Kindergarten," p. 60.
"Mother Stories of the Bible."

Objective: Nobility of soul is developed by deeds of brotherly love.
Organization of Material:

- I. David the Shepherd Boy.
 - a. Plays his harp and sings.
 - b. King's servant hears him.
- II. The King is ill.
 - a. Nothing can make him well.



DAVID PLAYING THE HARP BEFORE SAUL

- b. The servant suggests sweet music.
 III. David goes to help the King.
 a. Plays on his harp for him.
 b. Sang songs of praise to God.
 IV. The King becomes well.

Lesson Enrichment: Charles and Mary go to Mrs. Brown's every evening and carry coal and wood to her porch. She has only one leg and lives all alone.

Application: Let us make a visit next Sunday and help to cheer someone who is old. We will sing some of our songs to her. How many would like to take flowers? Let each of us bring one next Sunday.

Gem:

"Be kind and gentle to those who are old. Kindness is better and dearer than gold."

Rest Exercise: Pretend at playing musical instruments. (Very softly and sweetly) Hum familiar Sunday School songs as you play.

Present each child with a cut-out of a purse with a handle on it, on which is written, "Kindness is dearer than gold."

Fifth Sunday, June 30, 1929

Review the lessons of the month. How kindness toward others was shown in the Story of the Cloud, Our Bird Friends, The Good Samaritan and David's Kindness to the King, should by suggestions and questions from the teacher, refresh the minds of the children and they will retell as much as they can of them.

Review the gems.

Review the Rest Exercises.

Question Box: Teachers, as we teach the lesson to our groups, do we keep the Objective well in mind? Is every word picture we paint builded upon the Objective?

He who helps a child helps humanity with an immediateness not possible at any other stage of life.—Phillips Brooks.

RELIGION CLASSES

This Department conducted by Harrison R. Merrill, Brigham Young University, for General Church Board of Education

A GREAT FINISH

They're off! A dozen horses go pounding 'round the oval track! They're thundering down the stretch to the finish! The black is leading by a length, but the bay draws up an inch, two inches, a foot, a yard, he's in head! He's won! He's won!

The spectators, breathless, pant to each other, "That bay had little chance. He was far behind at the quarter. Wasn't that a glorious finish?" The black, though he led nearly all the way, is forgotten or else he brings forth only pitying remarks, "Poor fellow, he couldn't keep up the pace he set." "The black lacked grit."

Religion Class teachers are now gliding down the home stretch. The close of school is near at hand. Commencement day looms just ahead. What is the finish to be?

Those who got an early and a good start must keep up the pace, or much of their good work will be discounted. Those who had a late and poor start now have the opportunity of thundering down the course to a great finish.

Commencement exercises can be made both interesting and worth while. They cannot only bind the pupil to the work, but they can also convert the parents. Furthermore, they can give students and teachers a work program which will carry through those warm spring days when the urge is to be out and away.

Many classes have used for their closing programs dramatizations of their own making or pageants built around Religion Class work. Both are capital as they give practically, if not all, of the entire class something definite to do. A well written pageant, for instance, can so weave in the requirements in Religion Class teaching that the preparation of the program itself becomes splendid class exercises.

For instance, a pageant written around such an idea as—"The Comrades"—could show secular and religious training

traveling together. History and Geography and Reading, etc. could be used as characters associating with Faith, Repentance, and Spirituality. Tableaux could also be used effectively.

Or a drama along the same lines of thought might be developed in which actual children participate as members of state schools and Religion Classes. Perhaps a pageant or tableau or a drama could be built around the children and the home.

The resourceful teacher will have no difficulty in finding plenty of material out of which to construct a commencement day program which will be profitable and interesting to parents as well as to pupils.

Of course, every class will have some sort of closing exercises in which promotions and graduations will be featured. Any other sort of close would not do justice to a great work and to good classes.

A few weeks remain in which to make preparation for the great finish which will stamp the work of the year as successful. Workers, from stake superintendents down, should interest themselves in the matter and have every class cross the mark a winner.

The Part Assigned to Me

"The world is at its best; I feel
A triumph in the work I do;
With every turning of the wheel
I add a little that is new;
The masses shapeless through the past,
I—even I—give shape. I bring
From silent uselessness at least,
The pleasing, useful thing.
All that has been since first the light
Shot out across the gulfs of space
Was that my crowning labor might
Put something in its ordered place.
The sound the toiling thousands make
Is earth's sublimest symphony,
And I, a worker, proudly take
The part assigned to me."

—S. E. Kiser.

*Give us the young, and we will create
a new mind and a new earth in a single
generation.—Benjamin Kidd.*



Naaman the Leper

A True Story

By *Alice Morrill*

"Mother, what is Leprosy?"

Mary, my little questioner, ran in from her play to find out from her Mother the answer to a query that had just popped into her thoughtful little head as she played with her dolls on the porch.

"Leprosy, dear, is a cruel disease which, in some parts of the earth, attacks people and fills them with suffering and sorrow and despair. In olden times the Jews, regarding the disease contagious, forbade a person affected with it to associate with his fellow-men. He was sent away to live in lonely wild places where no one else might come near him. He had to wear rent or torn clothes to show his condition. If he ever happened to see some one coming toward him, he must wave him back, and call out, "Unclean! Unclean!" so that no one might be exposed to his loathsome disease.

Leprosy was a living death. The voice became weak and hoarse; the pulse slow, the blood dried up. The face became bloated and shiny. The eyes were inflamed and they "stuck out," so that they could not be moved in their sockets. The tongue was swollen and black. The flesh fell away."

"Oh, Mother, it is terrible! But tell me, did you ever hear of, or see anyone who was a leper?"

Mary was almost shedding tears of sympathy at the pitiful picture of an ancient Leper, and so, to ease my little girl's feelings and draw her thoughts to the healing power of our Heavenly Father, I told her the story of Naaman, the Syrian Leper.

Come sit near me, daughter, and I will answer your question. I will tell you of one who lived in the days of Israel's Prophet, Elisha, "Naaman, the Leper."

Naaman was a great man; a Syrian General, Captain of the King's army. You can imagine what it meant to this strong, brave man to be stricken with Leprosy, with no hope of escaping the life of a degraded, suffering, lonely outcast from home and friends.

But Naaman's king had heard of the wonderful miracles that had been done in Israel; and so he sent Naaman to the King of Israel, thinking that it was the King who could cure him.

But the King of Israel rent his own clothes in his great grief, because he knew that, though a king, he had no power to heal the suffering man.

Then Elisha, one of Israel's true prophets of the Lord sent for Naaman to come to him. When Naaman was at Elisha's door, Elisha sent a messenger to him, saying: "Go and wash in the Jordan River seven times, and thy flesh shall come again to thee, and thou shalt be clean."

But Naaman did not understand. He thought that was so simple an

act, that it could not cure him. He even became angry and would not carry out Elisha's request. Finally the suffering man's friends came to him and showed him that it was not the waters of the Jordan River, but it was the power of God that would heal him of his Leprosy.

"Then Naaman went down and dipped himself seven times in Jordan," as the prophet of the Lord had told him to do. And his flesh came again as sound and well and pure as the flesh of a little child, and Naaman was a leper no more. The Lord had made him clean.

Meaning of Our State Names

Alabama, Indian; "here we rest." Arizona, Aztec; "silver bearing." Arkansas, "Kansas," the Indian name for "smoky water," with the French prefix "are," bow or bend in the principal river.

California (*caliente forno*), Spanish for "hot furnace," is allusion to the climate.

Colorado, Spanish; meaning "colored," from the red color of the Colorado River.

Connecticut, Indian; "long river."

Delaware, named in honor of Lord Delaware.

Florida, named by Ponce de Leon, who discovered it in 1512, on Easter day, the Spanish Pascus de Flores, or "Feast of Flowers."

Georgia, in honor of George II, of England.

Idaho, Indian; Gem of the Mountains.

Illinois, from the Indian *Illini*, men, and the French suffix *ois*, together signifying "tribe of men."

Indiana, Indian land.

Iowa, Indian; "beautiful land."

Kansas, Indian; "smoky water."

Kentucky, Indian; for "at the head of the river," or "the dark and bloody ground."

Louisiana, for Louis XIV, of France.

Maine, from the province of Maine in France.

Maryland, for Henrietta Maria, queen of Charles I, of England.

Massachusetts, place of great hills (blue hills southwest of Boston.)

Michigan, the Indian name for a fishweir. The lake was so called from the fancied resemblance of the lake to a fish-trap.

Minnesota, Indian; meaning "sky-tinted water."

Mississippi is, probably, the *Na-mesi Sipu* of the Lenni Lenape Indians, which Dr. Brinton says means "Fish River"—the same as the Book of Mormon "Sidon." (Library of Aboriginal American Literature, Vocabulary, Vol. 5.)

Missouri, Indian; meaning "muddy."

Montana, Latin; "mountainous region." Nebraska, Indian; meaning "water valley."

Nevada, Spanish; meaning "snow-covered," alluding to the mountains.

New Hampshire, from Hampshire County, England.

New Jersey, in honor of Sir George Carteret, one of the original grantees, who had previously been governor of Jersey Island.

New Mexico, from old Mexico.

New York, in honor of the Duke of York.

North and South Carolina, originally called Carolina, in honor of Charles IX, of France.

North and South Dakota, Sioux Indian; "Lakota," "Nakota," or "Dakota;" "allies."

Ohio, Indian; "beautiful river."

Oklahoma, Indian; "red people."

Oregon. Rafinesque says that name is the Indian word *Obligon-unk*, and that it means a "hollow mountain." (See "The American Nations," Vol. I, p. 154.)

Pennsylvania, Latin; meaning Penn's woody land.

Rhode Island, from a fancied resemblance to the island of Rhodes in the Mediterranean.

Tennessee, Indian; meaning "river with great bend."

Texas, origin of this name is unknown.

Utah means "Much to Eat"; that is, "Plenty of Food"—the same as "Bountiful" in the Book of Mormon. (See *Improvement Era* for December, 1926.)

Vermont, French; green mountain.

Virginia, in honor of Elizabeth, the "Virgin Queen."

Washington, from George Washington.

West Virginia, former western part of Virginia.

Wisconsin, Indian; "gathering of the waters," or "wild rushing channel."

Wyoming, Indian; "large plains."—*Ex-*

The Coaster Wagon

By Daisy S. Broom

Wonder now if anybody,
Feels as rich as I—
And if you will wait a minute,
I'll just tell you why.

Yesterday, my Daddy dear,
Brought out from town to me,
A disked wheel coaster wagon—
I'm happy as can be.



All the wheels are painted red,
And the box is big enough
For me to ride up in it,
When I'm hauling loads of stuff.

And then there is a good strong brake,
That helps me in the street,
So I won't bump against the folks
That I am apt to meet.

Big men may have their airplanes,
And Daddy his big car;
But surely I, beyond a doubt,
Am happier by far.

The Stranger

By Christie Lund

Lucy Allen sat in the new school-room and looked out of the window. A lump kept rising in her throat as she thought of all her little playmates that she had left in the town she had moved away from. Here she was a stranger. There were groups of girls gathered together talking and laughing just as

her group had used to do, she was always the leader in her crowd and it seemed impossible to her now that she imagined anyone ever felt so forlorn as she did. Some of the girls had been quite kind to her and invited her to play with them at recess, and most of the girls had spoken to her and yet the fact remained she was a stranger and she felt that she would never find any friends she would think as much of as she did those she had left behind.

At recess Lucy went out with a group of girls; a part of the group were whispering together about something. One of the girls who was not included said to Lucy:

"Helen is having a party at her house tomorrow night and none of us are invited. I don't like her, do you?"

Lucy looked at Helen a moment and then said, "Why yes, I like her. I think she is very nice. I don't care if she didn't invite me. I don't blame her in a way, I'm a stranger here."

"Well, if you had a party would you invite her?"

"I suppose I would. I know her as well as I know any of you girls but she has so many older friends than I am." "Well, you're funny," said the girl, with a shrug.

Lucy stood off to one side after that. She was wishing she had been invited to the party and yet she did not feel any anger against Helen for not inviting her. After a few moments she noticed a girl, Alice Silander, who had been near to her when she had told the other girl that she liked Helen, talking to the little blonde girl, named Helene. They talked a few moments and then Helene came over to her and very kindly said,

"Listen, Lucy, would you like to come to my party tomorrow night?"

"I certainly would love to," answered Lucy, her face beaming with happiness. "But I don't want you to invite me unless you want to."

"Of course I want to. All the other girls have been so mean because I couldn't have them all that I didn't want to ask them, but you were so

sweet about it that I just had to ask you to come. You will, won't you?"

That afternoon Lucy ran home on air, her heart was pounding with joy. Eagerly she told her mother and father about it; and they were very happy too. Her mother got her pretty little pink dress out, and ready for her to wear and her father gave her money to go to the store and buy a new pair of stockings to wear with it.

The night of the party came and two of Helene's girl friends called for Lucy on their way to the party and the three of them went together. At the party everyone had a wonderful time but most especially Lucy, who was the most

popular girl there. Everyone listened when she talked and everyone was so kind to her that she was almost glad she was a stranger there.

That night when she went home she knelt down and thanked her heavenly Father because she was so happy and had such a good time and made so many fine friends; and in her heart she knew that it was because she had 'returned good for evil' and she determined that she would always remember that after this, and when she was tempted to say something mean about some one or do something unkind because someone else did, she would do the kind thing instead.

Out of Doors

By Bertha A. Kleinman

In silly fuss and discontent
I wasted yesterday—
I bullied you in argument
And cheated you in play;
Today a robin cheeped at me
And coaxed me out of doors
And shamed me into dignity
To finish up my chores.

I grudged your play, it made me cry
To be a garden drudge,
I raced a silver butterfly
And chased away my grudge;
I meant to scold you angrily,
And call you names today—
The lilacs shook their dew on me
And washed my wrath away.

Last night my by-low doll was lost—
My favorite of all,
I couldn't sleep, I cried and tossed
And blamed you for it all;
Today I raked the weeds all brown
And heaped them up just right,
And there—the sear leaves snowing down
Had snugged her all the night.

The roses whisper through the screen,
To hurry with my bath,
And Brown-eyed Susans wink and preen
As I go down the path—
The sun, the wind, the kindly night,
All help me with my chores,
And keep me glad when I unite
With God's Great Out Of Doors.



"Patticake, patticake, baker's man,
Bake me a cake as fast as you can.
Roll it, and prick it, and mark it with T,
And toss it in oven for baby and me."

Do you think there is anyone in the world who speaks English that doesn't know that? If there is, we feel sorry for him, don't we?

Those little round patted-flat cakes that Mother Goose talked about, we call "cookies" nowadays. And, oh, aren't they

good? Don't we like them for St. Patrick's day, or Easter, or birthdays, or just Sundays, or most any day?

But we know something about cookies that you don't know! Sit up very straight and listen:

In Berkeley, that wonderful college town of California, there is a factory that makes the best cookies! I'm afraid that the students forget that they are studying the classics and ought to be precise in their language, for you can fancy them saying, "It's a Bear!" in good old slang every time they taste one of those perfectly delicious cookies. The cookies were made first by two women who knew just how to do it at home. Well, their cookies were so good that everybody wanted them, so now they have a factory; heat just right, ovens just right, everything clean and machinery running exactly as if it knew that it is turning out the very nummiest little golden brown mouthfuls that you ever tasted.

Crisp, tiny, pretty to look at, and very "more"-ish to taste are the Bear Golden Cookies packed in tin boxes to keep them fresh and attractive. Mother will be very glad to know about them for her children's parties, so be sure to show her the *Aditorium*:

For then she'll use from first to last
"Bear Golden Cookies—unsurpassed."

A Boy's Request

By Wilford D. Porter

"Please, Mr. Wind, won't you come again?
There's a nice ripe pear up in that tree.
It's away out on that tiny limb.
Won't you send it down to me?"

"Please, Mr. Wind, won't you come again?
I've a brand new kite I'd like to fly,
And when you're gone it will not rise,
No matter how I try and try.

"Please, Mr. Wind, won't you come again?
There's a birdie's nest underneath our eaves.
I want to save it 'till next spring.
Send it down when you whirl the leaves.

"Please, Mr. Wind, come this way again;
I like to feel you against my brow;
I like to hear you whistle loud—
You'll come? I hear you whisper 'N-o-o-w-ow'."



The Budget Box is written entirely by children under seventeen years of age. To encourage them, the "Juvenile Instructor" offers book prizes for the following:

Best original verses of not to exceed twenty lines.

Best original stories of not to exceed three hundred words.

Best amateur photographs, any size.

Best original drawings, black and white.

Every contribution must bear the name, age and address of the sender, and must be endorsed by teacher, parent or guardian as original.

Verses or stories should be written on one side of the paper only. Drawings must be black and white on plain white paper, and must not be folded.

Address: The Children's Budget Box, "Juvenile Instructor," 47 East South Temple Street, Salt Lake City, Utah.

April

It was April in the springtime,

And the trees were green and fair;
The birds were twittering, twitter-
ing,

And wild music filled the air.

Oh, the glorious sun in springtime,

Oh, I wish that it could last,

And not give way, in winter,

To the cold, and freezing blast.

Age 10

Matthew Rees,
565 Mansfield Ave.,
Salt Lake City, Utah.

Spring

Spring is here and I am glad!

When I was going to school one morning, I heard a bob-white, I saw a robin and a red-winged blackbird. This spring I have seen eleven robins, six meadow larks, and many black-birds. I haven't seen any flowers, but I have seen lots of grass.

School will soon be out and we will have a vacation.

Pretty soon it will be time to plant flowers. Last summer we had some

pansies. In the autumn we covered them up. One night I went out to see if they were growing. I lifted up the covering of leaves and saw little green leaves peeping up through the ground. I will plant more pansies this year.

I hope you are glad that spring is here.

Age 8.

Ruth Ricks,
R. F. D. No. 2
Rexburg, Idaho

Milk and Whisky Have a Quarrel

Said Mrs. Milk to Mr. Whiskey,
I feel as fine as silk, but you don't feel frisky.

I spread good health where e'er I go,
While you bring many a family grief and woe.

You harden the arteries and dull the brain,

And make many a person insane,
While I make babies big and strong,
So that their lives may be happy and long.

Age 12.

Beth Bennett,
868 E. 27th South,
Salt Lake City.

On the Top of Health

On the top of health sit children bright,
Who drink lots of milk to keep going
right.

On the bottom of health sit weak, little
ones

Who grow up to be slender hoodlums.

So lets you and I very much try
To drink lots of milk and not coffee,
Oh my!

'Cause coffee and tea make us cross as
can be,

And milk is much better for you and
for me.

Age 12.

Beth Bennett,
868 E. 27th South,
Salt Lake City.



PHOTO BY FREDERICK TUBMAN
Beach Road, Grahamstown,
Age 12. Thames, New Zealand

Greeting the Month of May

May is the happiest month of the year,
The flowers are blooming, the sky is
clear;

The birds are singing and twittering
so gay,
Because this is the month of May.

Many a boy and girl is glad,
When May comes back to cheer the
sad.

The little tots, they want to play,
Because this is the month of May.

The butterflies come flitting by,
Among the grass and flowers they fly.
"Come, have some fun," they seem to
say,
"Because this is the month of May."

The little birds sing sweetly now,
As they make their nests in the apple
tree bough,
Their little eggs they begin to lay,
Because this is the month of May.

Age 12.

Margaret Johnson,
747 So. 3rd Ave.,
Pocatello, Idaho

Easter Wish

Betty was a farmer's daughter. She
had blue eyes and light hair. Betty
was having an Easter party.

"Let's have an egg race," said Betty.

"Where will we get the eggs?" asked
one girl, forgetting she was on a farm.

"We won't need to worry about that.

We've got a chicken coop and some
chickens," said Betty. So they went

down to the chicken coop wondering
who would get the prize. They scared

a few chickens away and got some eggs.

They got a tablespoon and put an egg
on it. The one that could run across

the room without the egg dropping on
the floor would get the prize. A poor

girl got the prize and just as she set the
egg down it cracked. Peep, peep, out

of the egg came a baby chicken. The
poor girl had admired Betty's little

chicks and wished she had one.

"Oh!" said the poor girl, "my Easter
wish."

Age 9

Speer Zuppan,
1164 23rd St.,
Ogden, Utah.



DRAWN BY ELDON BROOKSLY

Age 14.

Fredonia, Arizona

Jim Bridger

From Missouri's western borders,
To the Great Pacific sea.
Lay plains and trackless deserts,
In the year 1803.

Lions and bears and beavers,
Were numerous in the west,
And for their furs brave trappers came,
Whose courage was put to the test.

Outstanding among the explorers,
Was a man of destiny,
Who settled on Blackfork River,
In the year 1843.

As a safeguard against the Indians,
He built a log stockade;
Which was later called Ft. Bridger,
Where the U. S. soldiers stayed.

All honor to Colonel Bridger,
Explorer and trapper tried and true,
He blazed the trail for thousands
Who praise him as we do.

Age 12

Thella Rollins,
Lyman, Wyoming.

Springtime

I often think and ponder,
In the springtime dew,
Over the hill down yonder,
Where the trees are new.

And as you walk along,
You hear the buzz of a bee,
Singing its old sweet song,
It seems to look at me.

The flowers are laughing and nodding,
In the springtime breeze,
The birds are merrily singing,
It seems they never will cease.

What makes this merry springtime?
Is what I often wonder,
And in this darkened heart of mine,
It makes me sit and ponder.

Age 12.

Fern Preston,
Weston, Idaho.

The Bluebird

Gaily is the bluebird singing—
In the apple tree he's swinging,
How happy and glad he is to bring
Back again the warm old Spring.

First he starts to build his nest,
He tries to make it look the best,
He has two pretty true blue eggs,
When hatched the birds
Will have yellow legs.

Age 10

Lorene Archibald,
Plymouth, Utah.

Signs of Spring

Trees are budding once again,
Grass is peeping from the lane,
Birds have come back to build their
nest,
Robin, Blackbird and all the rest.

Dandelions are peeping in sight,
But close their petals when comes the
night.

Violets are starting to peep through—
Pretty violet with bright color of blue.

Pussy willows are budding fast,
Dear pussy willow, you are here at
last.

Meadows are growing green so quick,
Where you'll take the cows without
whip or stick.

Age 12 Don Herbert Hoffman,
Lewiston, Utah.

Frisky

When I was a little squirrel my
mother and I lived in a hollow tree. My
mother would go and find nuts for us.
One day mother sent me out to get
some nuts. While I was up in a tree
a boy came across the meadow. He
saw me, caught me, and took me home
and put me in a cage. His name was
Bobby; he named me Frisky. I was a
friendly little fellow. He would feed
me peanuts. Bobby had a little sis-
ter. She would hold me in her arms
and call me a darling little squirrel.
One day she was playing with me.
Bobby came by and took me away
from her. He took hold of my tail. I
became angry and ran away. How glad
I was to see my mother again. When
I went to get nuts I was sure that Bob-
by did not catch me again.

Age 8 Wendell Motter,
St. George, Utah.

November

(Somewhat delayed)

Cold November's here at last
Very bleak and bare;
The maple trees have lost their leaves,
The tamarack her hair.

The birdies too have flown away
To Southland they have gone;
We miss their brilliant plumage—
We miss their cheerful song.

The chick-a-dee is with us still
He sits around all day;
He's grateful for the crumbs I give
But he isn't very gay.

Cold November's here at last
Very bleak and bare;
The wind is whistling around the house
The snow is in the air.

Age 12 Margaret Lee,
Gila, New Mexico.

The Sick Child

The sick child lay upon her bed,
A fervent prayer to herself she said
To ask that she might be forgiven,
And health and strength she might be
given.

The Elders came to her each day,
And Oh how humbly they did pray
That she might have her health re-
stored,
Through the Holy Priesthood of the
Lord.

The prayers were answered by the
Lord,
The sick child's health was again re-
stored.
That good child's faith is greater now,
And she'll always be proud to tell just
how.

Age 12 Sarah Hurrell,
63 Saville Street,
North Shields,
Northumberland,
England.

My Dog

Once I had a great big dog
And he was very fine;
But when he got too angry,
He'd even bite the swine.

But when I went to town one day
He got into a scrap,
And I got so badly frightened
I nearly lost my cap.

But when the fight had finished
My poor big dog was lame;
I doctored him the whole day
through—
And Rumble is his name.

Age 9 Jay L. Forsyth,
Hill Spring, Alberta.

King Winter Comes His Way

The leaves were gently falling,
The flowers had gone to sleep;
The Autumn wind was calling,
"King Winter, Come and speak!"

King Winter took his horn
And honked aloud, One! Two!
Three!
To notify his helpers,
"Bring my treasures to me!"

First came a familiar brownie,
With paint-brush and plenty of
frost;
To paint the windows of houses
With a touch that in summer is lost

Then lightly stepped a fairy,
The beautiful scene upon;
And sprinkled tiny snowflakes,
For King Winter to tread upon.

Age 11 Mona Wilson,
Tridell, Utah

Snow

If snow were only sugar,
How pleasant it would be,
To pick the lovely frosting
From every bush and tree.

We would skate on sugar taffy,
We would coast on sugar hills,
And snowdrifts would be jolly
To roll in after spills!

Age 11 Ruby Burnett,
Plymouth, Utah.

Speak Up

A thing I wish you'd learn to do,
Is answer when you're spoken to;
For if you hang your head and mum-
ble,
Or lag, and drag and fidget and fumble,
They'll only laugh at you and scorn
you,
Don't be a goop, speak up, I warn you!

Age 10 Albert Hess,
Plymouth, Utah.

Muff

I had a white kitten,
Her name was Muff;
Her fur was as soft as
A white powder puff.

She liked to catch mice,
And she liked to lap milk
With a tongue as smooth
As a piece of pink silk.

I loved my white kitten,
But one day she died,
And I felt so sorry
That I almost cried.

Age 10 Kathlyn Cranney,
Oakley, Idaho,
Route 2.

Easter

Easter morning comes with cheer,
Oh! the joy it brings us,
Over the hills to frolic and play,
Never a sorrow it brings us.

On the morning when Christ arose,—
Oh! that wonderous story!
He came to earth than man might live,
And returned to God in glory.















Age 12 Iva Decker,
Snowflake, Arizona.



Honorable Mention

Emma Anderson, Cumberland, Wyoming.
Monte V. Beckstrand, Meadow, Utah.
Cleo C. Clawson, Providence, Utah.
Emma Crossley, Smoot, Wyoming.
Dean Despain, Venice, Utah.
Mildred Gimi, Piedmont, S. C.
Cesta Harrison, Fairview, Wyoming.
Susie Harvey, Blanding, Utah.
Adile Kerr, Salt Lake City, Utah.
Phyllis Matthews, Phoenix, Arizona.
Florence Millard, Moulton, Idaho.
Adaline Pearson, Circleville, Utah.
Venice Redd, Monticello, Utah.
Emma Rothlisberger, St. Johns, Arizona.



LITTLE SCISSOR-STORIES



THIS is a Weathercock," said Cousin Kate, snipping and clipping with her clever . "The  lived away up on top of the , above the  and the tips of the young pine- . A handsome Weathercock he was! He held his  high, and his  sparkled like gold. He looked down on the  in the barn-yard and the  on the lake, and on Mary scattering  out of her , and on Tom digging in the garden with his , and on Little Girl playing with her  in the grass. And everybody looked up at him every morning to see what the weather was going to be, for the  was as wise as he was handsome.

When he pointed North, it was cold; and when he pointed South, it was soft and warm. When he pointed East, down came the , and when he pointed West, out popped the . But rain



or shine, he sparkled just the same. "Blow east, blow west, to laugh is best!" says the wise , said Mother. And  nodded her curly head. Now

to carry away, I will give you each a basketful of sweetness to take home with you to-night!' Then and and skipped again for joy, and ran to



fetch the big to put the in. This is the big wheelbarrow," said Cousin Kate, snipping and clipping with her clever . "Away they all went to the lawn, and worked like

in a field of . They raked up the with their little , and Peter wheeled them away in the big . Then they went out in the barn with

, and there were the three baskets waiting to be filled with sweetness. 'Lenny first!' said Grandma Goodheart, and, lo, into the great big she put sweet red for ! 'Benny next!' said

and, lo, into the middle-sized she put sweet brown

ginger for . 'Jenny last!' said Grandma, and, lo, into the little she put three soft cunning cuddly sweet white

for ! 'What did I tell you!' said the great big to the happy little . 'Yours is the sweetest sweetness of all!'"





He Knew

Fresh: "I don't know what to do with my week-end."

Soph: "Put your hat on it."

Sandy

Friend: "This is your fourth daughter to get married, isn't it?"

MacTight: "Ay, and our confetti's gettin' awfu' gritty!"

We've Met Him

An optomist is a tourist who starts out with poor brakes, no spare, and a knock in the motor, and who wires 250 miles ahead for hotel reservations.

Honest Man

There is a preacher in Kansas who should have his salary raised for making the following announcement from his pulpit: "Brethren, the janitor and I will hold our regular prayer meeting next Wednesday evening as usual."

Certain to Cure Something

"What's them?" inquired Farmer Corn-tassel as his wife was preparing for the party.

"Those are olives."

"What are they good for?"

"Good to eat."

"What else? You can't tell me anything with a taste like that oughtn't to cure something."

Light Meal

He was unaware of the eccentricities to be found in the Wild West when he entered what seemed to be the only hotel in the place. After ushering him to a table and giving the stranger a glass of ice water, the waiter inquired:

"Will you have sausage on toast?"

"No, I never eat 'em," the guest replied.

"In that case," said the waiter, "dinner is over."

Women's Capes

Cape of Good Hope—Sweet Sixteen.

Cape Flattery—Twenty.

Cape Lookout—Twenty-five.

Cape Farewell—Forty.

Studying Shakespeare

Student (hearing the club dinner-bell): "Which of Shakespeare's plays does that remind you of?"

Fellow-student: "Much Ado About Nothing."—Lutheran Young Folks.

Two Sides to Everything

A little boy was given too much under-done pie for his supper and he was soon roaring lustily. His mother's visitor was visibly disturbed. "If he was my child," she said, "he'd get a good, sound spanking."

"He deserves it," he mother admitted, "but I don't believe in spanking him on a full stomach."

"Neither do I," said the visitor, "but I'd turn him over."

Safety First

Tommy was meandering homeward much later than his usual suppertime. A friend of the family who happened to meet him said:

"Why, Tommy, aren't you afraid you'll be late for supper?"

"Nope," replied Tommy, "I've got the meat."

Couldn't Retain It

A youngster went into the parlor to see a visitor who was with his father. "Well, my little man," said his father's friend, "what are you looking at me for?"

"Why," replied the boy, "daddy told me that you were a self-made man, and I want to see what you look like."

"Quite right," said the gratified guest. "I am a self-made man."

"But what did you make yourself like that for?" said the boy, with considerable surprise.

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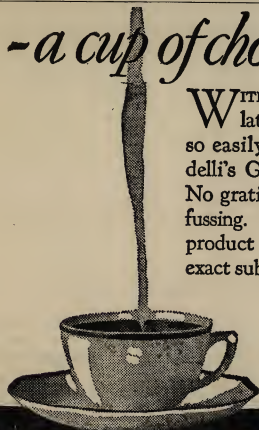
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